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IN EVERYTHING GIVE PRAISE

By FANNIE HERRON WINGATE

Sing ye Jehovah's praises,
Lift your glad voices in song,
Tell of His excellent greatness,
Join with the limitless throng
Singing His praises and saying
"Holy is God the Lord,
Great are His mercy and power,
Mighty His holy word!"
Let your whole life sing His praises,
Make of your service a song
Uplifting hearts with its sweetness,
Telling that Truth is strong.
Let your life song ring out clearly,
Let there be gladness and mirth,
Make real that glorious anthem,
"Good will to men, peace on earth!"

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FACULTY UNFOLDMENT

By CHARLES FILLMORE

Understanding

REFERENCE to any dictionary shows the words wisdom, understanding, knowledge, and intelligence to be so closely related that their definitions overlap. The words differ in meaning, but various writers on the mind and its faculties have given definitions of these words in terms that directly oppose the definitions of other writers. There are two schools of writers on metaphysical subjects, and their definitions are likely to confuse a student unless he knows to which class the writer belongs. First are those who handle the mind and its faculties from an intellectual standpoint, among whom may be mentioned Kant, Hegel, Mill, Schopenhauer, and Sir William Hamilton. The other school includes all the great company of religious authors who have discerned that Spirit and soul are the causative factors of the mind. Compilers of the dictionaries have consulted the former class for their definitions, and we have in consequence an inadequate set of terms to express the deep things of the mind, considered from the spiritual standpoint. Even Christian metaphysicians who belong in the second classification seem to have no clear understanding of the two great realms of mind: first, that in which pure ideas and pure logic rule; and second, the realm in which the thoughts and the actions of the mind are concerned with reason and the relation of ideas in the outer world. It is only in the last half century that large numbers of Christians have discerned that Jesus taught a metaphysical science.

Poets are natural mystics and metaphysicians, and in their writings we find some of the safest definitions of the names used to represent the ac-

tions of the mind. Poets nearly always make the proper distinction between wisdom and understanding. Tennyson says, "Knowledge comes, but wisdom lingers." Spiritual discernment always places wisdom above the other faculties of mind and reveals that knowledge and intelligence are auxiliary to understanding. Intellectual understanding comes first in the soul's development, then a deeper understanding of principles follows, until the whole man ripens into wisdom.

" 'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before."

The writings of the Hebrew prophets are good examples of original inspiration, which is wisdom. Solomon was famous for his wisdom. Jehovah appeared to him in a dream and said: "Ask what I shall give thee." Solomon replied: "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil." Pleased because Solomon had asked for wisdom instead of riches and honor, the Lord said:

"Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart . . . And I have also given thee that which thou hast not asked, both riches and honor . . . And Solomon awoke; and, behold, it was a dream."

It was after this occurrence that two women appealed to Solomon to decide which of them really was the mother of the child that they both claimed.

"And the king said, Fetch me a sword. . . . And the king said, Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was unto the king, for her heart yearned over her son, and she said, Oh, my lord, give her the living child, and in no wise slay it. But the other said, It shall be neither mine nor thine; divide it. Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof. And all Israel heard of the judgment which the king had judged; and they feared the

king: for they saw that the wisdom of God was in him, to do justice."

The foregoing supplies a fine example of intuitive knowing. Instead of the usual taking of testimony and the various methods of proving the case by witnesses, Solomon appealed directly to the heart and got the truth quickly. No amount of exoteric testimony would have accomplished what his appeal to the heart of each woman brought forth at once.

Although it is sometimes difficult to determine between pure knowing and the quick perception of the intellect, the decision can always be made truly when it is based on the presence of the affectional nature.

That there is in man a knowing capacity transcending intellectual knowledge is no secret. Nearly every one has at some time touched this hidden wisdom and has been more or less astonished at its revelations. It certainly is a most startling experience to find oneself giving forth logical thoughts and words without preparation or forethought, because one nearly always arrives at conclusions through a process of intellectual reasoning. However, the reasoning process is often so swift that we are likely to think that it is true inspiration, especially when we have either the reflected uplift of other wise ones or the baptism of the Holy Spirit. This quickening of the intellect is the John-the-Baptist or intellectual illumination that precedes the awakening of the ideal, the Christ understanding. Some Truth students become so enamored of the revelations which they receive through the head that they fail to go on to the unfoldment of the Christ, the one who baptizes in the "Holy Spirit and *in* fire." The Old Testament writers had a certain understanding of the first and the second opening of the mind to spiritual truth; for example, Isaiah said:

"The voice of one that crieth, Prepare ye in the

wilderness the way of Jehovah; make level in the desert a highway for our God."

Elijah had intellectual illumination, and the Israelites were taught that he would come again as a forerunner of the Messiah. Jesus said that Elijah had come again in the personality of John the Baptist:

"I say unto you, that Elijah is come already, and they knew him not . . . Then understood the disciples that he spake unto them of John the Baptist."

The history of the Israelites is a sort of moving picture of man's spirit, soul, and body development. When we understand the psychology of the different Bible scenes, we know what we have passed through or will pass through in our journey from sense to soul.

Intellectual understanding of Truth, as given in the first baptism, is a tremendous step in advance of sense consciousness, and its possession brings a temptation to use for selfish ends the wisdom and the power thereby revealed. When Jesus received this baptism He was "led up of the Spirit into the wilderness to be tempted of the devil [personal ego]."

But Jesus knew that the illumination of the personal is not the fulfillment of the law, and He rejected every temptation to use His understanding for selfish ends.

Unless the disciple is very meek he will find the mortal ego strongly asserting its arguments for the application of the power of the Spirit to personal needs. The god of Mammon is bidding high for souls that have received the baptism of Spirit, and many sell out to him, but their end is dust and ashes. No man can serve two masters; one cannot serve both God and Mammon.

When we discover in ourselves a flow of thought that seems to have been evolved independently of the reasoning process, we are often puzzled about its origin and its safety as a guide.

In its beginnings this seemingly strange source of knowledge is often turned aside as a daydream; again it seems a distant voice, and echo of something that we have heard and forgotten. One should give attention to this unusual and often faint whispering of Spirit in man. It is not of the intellect, and it does not originate in the head brain. It is the development, in man, of a greater capacity to know himself and to understand the purpose of creation. The Bible gives many examples of the awakening of this "brain of the heart," in seers, in lawgivers, and in prophets. This awakening is accredited with coming from the heart. The nature of the process is not explained; one who is in the devotional stage of unfoldment need not know all the complex movements of the mind in order to get the message of the Lord. It is enough to know that the understanding is opened in both head and heart when man gives himself wholly to the Lord.

This relation of head and heart is illustrated in the lives of John the Baptist and of Jesus. They were cousins; the understanding of the head bears a close relation to the wisdom of the heart. They both received the baptism of Spirit, John preceding Jesus and baptizing Him. Here the natural order of spiritual illumination is illustrated. Man receives first an intellectual understanding of Truth, which he transmits to his heart, where love is awakened. The Lord reveals to him that the faculty of love is the greatest of all the powers of man, and that head knowledge must submit as heart understanding increases.

However, we should remember that none of the faculties is eliminated in the regeneration. Among the disciples of Jesus, Thomas typifies the head, representing reason and intellectual perception. Jesus did not ignore Thomas' demand for physical evidence of His identity, but respected it. He convinced Thomas by corporeal evidence that there had been a body resurrection; that He

was living, not in a psychical or ghost body, but in the same body that had been crucified.

Jesus plainly taught that He had attained control of the life in the body, that He could take it up or lay it down. The death and the resurrection of Jesus may be construed in various ways, many of them fanciful and allegorically far removed from any application to practical life, but the fact remains that there is good historical evidence of the physical reality of the resurrection in its minutest detail.

Spiritual understanding knows that the resurrection of the body from death is not to be confined to Jesus, but is for all men who comprehend Truth and apply it as Jesus applied it. He had the consciousness of the new flood of life that comes to all who open both mind and body to the living word of God, and He knew that this consciousness would raise the atomic vibration of His organism above the disintegrating thought currents of the race and thus would save His flesh from corruption.

When Jesus told the Jews what He discerned, they said that He was crazy ("hath a demon"). One who teaches and practices the higher understanding and reality of man's relation to the creative law is not sane—from the viewpoint of mortal man.

When the higher understanding in Jesus proclaimed, "Verily, verily, I say unto you, If a man keep my word, he shall never see death," they took up stones to cast at Him. This startling claim of the power of the word of Truth to save one from death is beyond all human reason, and it is resented by the material thoughts, which are as hard as rocks.

Jesus did not let the limited race thought about man keep Him from doing the works of Spirit. He knew that the light of Truth had arisen in His consciousness and He was not afraid to affirm that fact. He went right ahead healing the sick and

teaching the Truth as He saw it, regardless of the traditions that had come down from the Hebrew fathers, Abraham, Isaac, and Jacob. He kept the light shining in His consciousness by being loyal to it and by making for Himself the highest statements of Truth that He could conceive. The Christ mind speaking in Him said: "I am the light of the world."

Spiritual understanding is developed in a multitude of ways; no two persons have exactly the same experience. One may be a Paul, to whom the light comes in a blinding flash, while to another the light may come gently and harmoniously. The sudden breaking forth of the light indicates the existence of stored up reservoirs of spiritual experience, gained from previous lives. Jesus saw that Paul had a spiritual capacity which, turned into right channels, would do great good; so He took some pains to awaken in Paul the full light of Truth and thereby restrain the destructive zeal that possessed him. "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel."

The spiritual nature develops in man as the other attributes of his character develop. "As he thinketh within himself, so is he," is a statement of the law that has no exception. Man develops the capacity to do that which he sets out to do. If one makes no start one never goes—and never arrives.

"In idle wishes fools supinely stay;
Be there a will, and wisdom finds a way."

No one ever attained spiritual consciousness without striving for it. There must be a mighty desire to know Truth. The first step is to ask. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Prayer is one form of asking, seeking, and knocking. Then make your mind receptive to the higher understanding, through silent meditations and af-

firmations of Truth. The earnest desire to understand spiritual things will open the way, and revelations both from within and without will follow. In Daniel 10:12 it is written:

"Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard: and I am come for thy words' sake."

Daniel humbled himself in the presence of the universal mind, and thereby opened his understanding and made himself receptive to the cosmic consciousness. Daniel and his companions were superior in wisdom and understanding to all the native magicians and seers in the whole Babylonian realm. The Scriptures say that God gave Daniel knowledge and skill in all learning and wisdom, and "Daniel had understanding in all visions and dreams." Cultivate purity of mind and body, and you will open the way for the higher thoughts, as did Daniel. He "purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."

Spiritual understanding is developed in the feminine realm of the soul. This development is pictured in Acts 16:14: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened."

Thyatira means "burning incense"; it represents the intense desire of the soul for the higher expressions of life. When this inner urge comes forth with power (seller of purple), the Lord opens the heart and we receive the heavenly message, as did the disciples who said one to another: "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?"

"Wisdom consisteth not in knowing many things, nor even in knowing them thoroughly; but

in choosing and in following what conduces most certainly to our lasting happiness and true glory." —*Landor.*

"Knowledge dwells in heads replete with thoughts of other men, wisdom in minds attentive to their own."—*Cowper.*

"For she (knowledge) is earthly of the mind,
But Wisdom heavenly of the soul."
—*Tennyson.*

"Create in me a clean heart, O God;
And renew a right spirit within me."
—*Psalms 51:10.*

"For wisdom shall enter into thy heart,
And knowledge shall be pleasant unto thy soul."
—*Proverbs 2:10.*

"But the path of the righteous is as the dawning light,
That shineth more and more unto the perfect day."
—*Proverbs 4:18.*

"A tranquil heart is the life of the flesh;
But envy is the rottenness of the bones."
—*Proverbs 14:30.*

"My son, forget not my law;
But let thy heart keep my commandments."
—*Proverbs 3:1.*

"Trust in Jehovah with all thy heart,
And lean not upon thine own understanding:
In all thy ways acknowledge him,
And he will direct thy paths."
—*Proverbs 3:5, 6.*

"Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honor.

Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon
her:
And happy is every one that retaineth her.
Jehovah by wisdom founded the earth;
By understanding he established the heavens."
—*Proverbs 3:13-19.*

DRILL FOR THE DEVELOPMENT OF UNDERSTANDING

By CORA G. DEDRICK

For ages the soul of man, imprisoned in shackles of sense consciousness, has intensely desired a higher and a better life than that which is compassed by the five senses. The struggling soul has craved an understanding heart, has prayed, above all things, to be led out of the darkness and the wilderness of the five-sense man into a new life, into something worth while. For ages the only answer to this craving has been the hope of heaven after death, with the proviso that man must accept the worm-of-the-dust theory and bow to pain and suffering as conditions placed upon him by God.

By meditation and by the innate logic of his mind, which is really a process of cleaning the windows of his mind so that he continually sees a little more clearly, man has become conscious of his unity with the great source of his being, and has learned that through this unity he may be led into the light here and now. In other words, divine understanding is today awaking in the heart of man.

Solomon, the wise king, said:

"Incline thine ear unto wisdom,
And apply thy heart to understanding."

For any one to incline the ear to wisdom is to bend his mind toward the universal mind of wisdom until he sets his thoughts into action in

a manner that will enable them to move in unison with Divine Mind. Just as the sunflower always keeps its face turned toward the sun, just as the trailing vine runs toward the light, so the inner forces of the soul must be turned toward the Divine. To apply the heart to understanding means to work diligently and earnestly for the purpose of gaining a knowledge of the laws that govern life, and to strive to observe those laws.

Divine understanding is the perceiving power of the mind. Divine understanding is the eyes of its twin faculty, divine will. Divine will is the governing, directing power of the mind. These spiritual faculties operate through the front brain and are represented by the disciples Thomas (understanding) and Matthew (will). These powers working together have the ability to perceive in the invisible realm of thought, and to direct and to bring the inner light from the unmanifest to the manifest world. They connect the inner world of thought with the outer world of manifestation.

In the beginning of man's spiritual unfoldment divine understanding may seem to be operating in a dim light; to be clouded, indistinct, indecisive. But within each one of us is a spiritual law of light (understanding), which, if we industriously affirm it, will develop in us the power to use the attributes of God and to understand their place and their work in the Deity. Spiritual understanding enables the consciousness to see and to feel spiritually. Spiritual understanding gives clear insight into everything, it remolds the mind, and inspires the will to direct, to act, and to control.

At the beginning of a new year we often make new resolutions, but we do not always live up to them. What is the stumblingblock? We have been sincere in making the resolutions, but the old mental concepts, formed by limited understanding, resist the new understanding, the new inspiration;

they try to hold their ground. This resistance causes a letting down in consciousness. It takes patience, persistence, industry to remold the perceptive and directive powers of the mind. But while the process may be slow, it is sure, if we persist. Our problem is to gather enough energy, power, love, wisdom, and pure light within to enable us to breathe divine liberation into the soul, into the very flesh; to arouse sufficient power to lift up the whole consciousness until we see with an understanding heart.

In these days we hear much about the garden of God; it is a theme for song writers and for poets. The song, "In the Garden," reminds us that Jesus walks with us and talks with us and tells us that we are His own. What is this wonderful garden of God, wherein the Christ dwells? Is it a place in the outer world? Have we ever analyzed it scientifically? Do we know just where this garden is? John, Jesus' beloved disciple, tells of his wonderful vision concerning the resurrected Jesus in the garden of God. According to Ferrar Fenton's translation, the passage reads: "He [Jesus] . . . pointed out to me a river of living water, sparkling like crystal, flowing in the center of its broadway out from the throne of God and of the Lamb; and a tree of life, producing twelve crops, with the river on both sides. Each month yielded its own crop; and the leaves of the tree were for the healing of the nations."

This wonderful garden of God must be the whole body temple, and all the glorious things that John saw there must have been the outpicturing of his spiritualized soul thoughts, for the soul occupies the body temple and even emanates from and surrounds the body. This emanation is called the aura. Jesus symbolizes the indwelling Christ in action.

"He . . . pointed out to me a river of living water, sparkling like crystal, flowing in the center of its broad-way." This river of living water

is produced by the flow of spiritual thoughts through the soul. The ebb and the flow of spiritual thinking produce a fine essence of life, which flows through the nerves. This plasma or essence of life also courses through the blood. The river flowed "out from the throne of God and of the Lamb." All things come from the word, and the throne denotes the establishment of the spiritual word within the soul, through which authority is given man to exercise power and dominion.

". . . A tree of life, producing twelve crops, with the river on both sides. Each month yielded its own crop; and the leaves of the tree were for the healing of the nations." The picture given in this passage represents the soul's energy and life in the nervous system. There are two great branches to this tree of life; the sympathetic nervous system and the cerebrospinal nervous system. The great ganglia of the sympathetic system regulate the functions of respiration, circulation, and digestion—the nerve centers near the heart and the stomach being the central stations. This nervous system makes us feel joy or sadness, health or illness. The cerebrospinal system is situated in the brain and in the spinal cord, with branches to various parts of the body; it gives us the power to move.

This wonderful tree of life brings forth much fruit, symbolizing the unlimited power of Spirit to increase.

For a regenerative drill in the silence, center the attention just back of the heart and realize that your body temple is the garden of God, that Jesus (the indwelling Christ in action) is standing in the midst, directing and controlling the ebb and flow of your spiritual energies. Hold the thought: *The Christ of God is active in me; the breath of the Almighty gives me understanding. I am transformed by the renewing of my mind.* With the attention centered in the front brain, meditate on the thought: *Divine understanding is*

awakened in me. I see spiritually, I feel spiritually, I know spiritually. Then direct the attention down into the feet, with the prayer: *My feet are placed on the firm rock of divine understanding. My feet are shod in sandals of pure gold. I am governed, guided, and directed by the wisdom and the power of the indwelling Christ.* Then bring the attention back to the heart center and feel the spiritual flow from head to foot; realize that your whole body temple is the garden of God and that every spiritual center in this garden is imbued with the perfect understanding of Jesus Christ. The Christ of God in the midst of you is mighty to heal, to strengthen, and to uplift.

QUESTIONS ON FACULTY UNFOLDMENT—UNDERSTANDING

1. Do wisdom, understanding, knowledge, and intelligence all mean the same thing?
2. Explain the two great realms of mind.
3. Was Jesus scientific in His teaching?
4. What faculty of mind is given first place by those who have spiritual discernment?
5. What phase of mind comes first in soul development?
6. What does Solomon stand for?
7. What did the Lord also give unto Solomon because He was so well pleased with him?
8. What part does the heart play in soul unfoldment?
9. Why do we have to be careful in distinguishing between true inspiration and our intellectual reasoning?
10. What does John the Baptist stand for in man's consciousness?
11. Who did Jesus say John the Baptist had been?
12. What takes place in man when he gives himself wholly unto the Lord?

13. Explain the relationship between John the Baptist and Jesus.

14. How does this relationship apply to man's consciousness?

15. What is the greatest of all the powers of man?

16. Do all the faculties enter into the regeneration of man?

17. Does man have the privilege of attaining eternal life?

18. What is the garden of God referred to by John?

19. What does the tree of life symbolize in man?

20. Explain the power of the word in the soul's unfoldment.

TRUE REST

Rest is not quitting
  The busy career;
Rest is the fitting
  Of self to one's sphere.

'Tis the brook's motion,
  Clear without strife,
Fleeing to ocean
  After its life.

'Tis loving and serving
  The highest and best!
'Tis onward! unswerving,
  And that is true rest.

—*Goethe.*

If your purpose in life is a good and noble one, success will come all the sooner to you. The invisible powers work with the worthy more cheerfully than with the ignoble toilers of earth. But they always assist whoever is profoundly in earnest.—*Ella Wheeler Wilcox.*

THE TITHE OF LOVE

By ALVA ROMANES

Are you laying up treasures in heaven?
  Have you given your tithe for today?
    For the measureless store
    That is yours evermore,
  Are you seeking with love to repay?
Are you keeping your faith with the Father
  For the wealth that is placed in your care?
    Have you rendered a part
    In your fullness of heart?
  Have you given the Giver His share?

Though you tithe of your wealth without measure,
  Yet the gift of your love, freely given,
    Is the tithe that is sought
    Where all blessings are wrought
  In the home of our Father in heaven;
For your wealth but returns to the Giver;
  But your love is a gift of your own,
    And that one sacrifice
    In its giving shall rise
  To acceptance where love rules alone.

Through the years, since the years had beginning,
  We have risen to share in the plan;
    For the path that we trod
    Was the wisdom of God,
  And the goal of that wisdom was man;
And the love that takes care of the sparrow
  Is with you each step of your way,
    And shields you, and feeds you,
    And carefully leads you;
  So, what is your tithe for today?

LET GO

By Elizabeth Hill

"WHY? WHY? WHY?" I asked year after year. Though I studied and prayed and meditated and affirmed; though I did as best I knew and gave freely of what I had to give; though I worked (as I thought) in accordance with universal law and earnestly endeavored to maintain an expectant attitude—the demonstrations for which I made claims failed to come into manifestation. I honestly believed in the power of Spirit to do all things. In fact, I believed so completely that I refused to undergo four operations that had been declared necessary. My faith kept me alive, but it did not make me whole.

Three specters constantly stalked beside me. Financial lack and limitation shared my bed and board. Day after day persons who were in need of help came to my door. I gave what help I could, but my resources were inadequate to meet the calls made on them. I never longed for wealth for its own sake or for the luxuries that it would buy. I wanted to share it with others, to give of it here and there where I saw a need. Still, wealth did not come.

Ill health, characterized by lack of vitality, by much pain, and by uncertainty, was also a constant companion. I never knew in advance how much I would be able to accomplish at any given time. Many times when I had planned to undertake tasks which awaited my attention, my strength failed, or, if I was well enough to carry out my plans, I would be forced to remain in bed for several days following.

However, a specter that caused me more anxiety than the other two put together was my inability to find myself or my particular work. I was convinced that when the third ghost was laid,

the others would fade into nothingness or be crowded out of a life too full to house them.

When my vitality was low I would sometimes sink into despair, the despair that comes from faith undemonstrated. Then, after getting hold of myself, I would set out with renewed hope in an effort to master the something—the indefinable something—that was hindering me from coming into my own. Just when I was certain that I had the whip hand of the situation, some unhappy circumstance would throw me off balance, and I would be left with naught but the assurance that the fault lay within myself. "Ye ask, and receive not, because ye ask amiss" kept repeating itself in my consciousness.

"Commit thy way unto Jehovah;
Trust also in him, and he will
bring it to pass."

Fine! But this was just what I supposed that I was doing. I was trying to commit my way unto Him, and I did trust. Why, therefore, did I fail?

There is one thing for which I will never cease to be thankful. Through all the years of disappointment and apparent failure, I had enough sense to realize that the Lord was not to blame. Friends scoffed at my faith. Members of my family twitted me on the fact that all my labors "in his name" were of no avail. Even my own human logic tried to argue me out of my conviction. "You've given up years to this work and see where you are," it would jeer. "What's the use of keeping on in fruitless effort? Now, there's Mrs. S——. She has no faith in anything, and she's all for herself, but she has money not only for her needs but for luxuries. When she's ill she can go to the best specialists, and have the most competent care. Yes, and there's Mr. W——, who is a successful man. His faith is in himself and in his ability to succeed. What you need is less trust in the Lord and more in yourself." But I was stubborn. I had gotten hold of the idea

that "faith is the assurance of *things* hoped for, a conviction of things not seen," and I would not relinquish it. I had the courage of my convictions. Sink or swim, I would not let go.

There! I have used the two little words that changed my life, "let go." One night I was sitting in meditation, and the words, "let go," came to me as out of a clear sky. "Let go?" I asked. "Let go of what?" For three hours I sat in the silence and pondered the meaning of this simple instruction, and that three hours marked the turning point in my fortunes.

I found that for years I had been praying for guidance to make demonstrations and then trying to make them for myself in my own way. As soon as I had finished meditating on some specific problem I began to figure out the solution. In other words, I had been vaunting a faith that was not strong enough to push aside the human in me and leave the way to Him on whom my faith rested. Even while making claims for health I had been worrying about my condition and living in constant fear of another attack. When in need of money I had made affirmations, and then had scurried about in what usually proved to be a futile effort to raise the required sum.

From this night on I began consciously and deliberately to let go. Once I placed a problem with Him, I absolutely refused to worry about it. It had ceased to be my problem; I had placed it in His hands, and I left it with Him to handle. To use an expression of Emerson's, I got my "human-bloated nothingness" out of the way in order that He might do His perfect work in, through, and for me. I found it comparatively easy to meet the stress of a financial situation by saying, "Now see here, Father, I must have this money. I don't know where it will come from, but You do. You will have to find the supply," and then I forgot about the way in which the obligation would be met and gave my attention to working accord-

ing to my highest understanding. When my body was racked with pain, to forget was harder. Nevertheless, I placed myself in His hands and asked Him to do the healing. Likewise, I looked to Him to establish my feet on the highway of accomplishment, and I ceased to worry.

Did it work? Like a charm! Why, I could write pages and pages of testimonials that could be backed up with proof. In fact, demonstrations are coming so thick and fast that I am now dubbed "the luckiest person I know" by my erstwhile scoffing friends. The doubting Thomases are continually asking, "How do you do it?" Some of the demonstrations arrived via perfectly logical routes, such as I might have thought out myself; others, however, came from the most unexpected sources.

For instance, we moved and found the expense greater than we had anticipated. Some friends offered us a small loan to meet the emergency, but I hesitated to accept it, lest they should need the money sooner than we could repay them. They insisted, saying that they would ask for it when they were ready to move, which was about two months in the future. The unexpected happened. They found just the right apartment and wanted to move at once, and they were counting on the money that we owed them. Did I worry? No indeed! I just told my Father about the situation, and I knew that He would take care of it. How do you suppose the demonstration came about? I laugh every time I think of it, because it was very amusing. I had been instrumental in taking these friends to see the particular apartment that they now wanted, and the landlord sent word to me to come and get the regular rental commission, which amounted to a little more than our debt. I never should have dreamed of asking for a commission for showing friends an apartment that recommended itself, nor would the average landlord offer a commission where none was demanded.

Well, the landlord gave me the money; I, in turn, gave the major portion of it to his new tenants; and they paid it to him as part of the first month's rent. Every one was paid, and every one was satisfied.

"God moves in a mysterious way
His wonders to perform."

This instance is trivial when compared with other experiences that are occurring daily and on a much larger scale. My husband and myself are now engaged in the vocation of helping others to help themselves, and we "take unprofitable risks for Truth." We realize that it may be quite some time before the returns will be in any way commensurate with the time, the labor, and the talents that we are giving. If the Lord wants us to continue, He will provide an increase. His supply is unlimited, and He knows of ways and means that are hidden to man. I put the call up to Him, and it is being answered. Hardly a week passes without an addition to our regular income. Also, opportunities to "make something on the side" are opening up. One small investment bids fair to net us a considerable sum, not a fortune, but enough to make our income more than our expenses. The nicest thing about this investment is that the profits will also help those who helped us to make the investment. This is what I like about demonstrations that come through Spirit: they always benefit every one concerned. The Father does not have to take from one person in order to give to another; He has enough for all.

Our work is steadily, certainly coming into its own; my health is improving by leaps and bounds; supply is balancing demand. Today we are on the road to achievement, and all as a result of the illumination abiding in two one-syllable words, "Let go."

They who love are but one step from heaven. —*Lowell.*

PROVERBIAL TRUTH

By Wm. T. Cotterill

EVIL IS NOT supported by divine law.

All things that strive to ascend, ascend in the striving.

Prayer is not a substitute for persevering service but an incentive to it.

In every walk of life let us learn to be more patient.

One makes the journey heavenward by correcting one's thinking.

The invitation to the physician to heal himself is now addressed to the patient.

Complete surrender to God begins with moments and goes on with the years.

When we see trials as opportunities and not as calamities we shall experience progress.

Whatever our condition or environment, we can always use what we know of Truth.

As we recognize the good in others, men discover the good that we ourselves express.

No error is too great for Truth to vanquish.

A person is a good Christian, not in the orthodoxy of his beliefs but in that he has high ideals, has a happy home, is a good neighbor, is honest in business, and is a good citizen.

Truth cannot be vitiated by mundane beliefs or contaminated by human theories.

No place, no person, no thing can keep us from realization of man's unity with divine love.

Our aim should be not to inform but to inspire.

"Let there be light!" said God; and forthwith light
Ethereal, first of things, quintessence pure,
Sprung from the deep; and, from her native east,
To journey through the aery gloom began,
Spher'd in a radiant cloud.

—*Milton.*

FIRM GROUND

By Avery Hillis

DURING the World war two young men decided to enlist. They communicated their decisions to each other.

"What branch of the service are you goin' to enlist in?" inquired Johnson.

"In the aviation corps," replied Jenkins proudly.

"None of that for me," said Johnson.

"Why not?"

"Well, suppose that you and the captain go out for an airplane ride. You get up a mile or two and your motor quits. So the captain says to you, 'Private Jenkins, get out and crank!' Then, man, what are you goin' to stand on?"

Private Jenkins, in the hypothetical case just mentioned, would have been in such a predicament as must eventually confront the person who uses Truth to increase his good in one respect only, without any effort to obey the law in other respects. Not idly did the Master say, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

A man may concentrate most of his life on getting temporal riches, and have success in that line. However, the very fact of his making the attempt is proof that he does not understand the broad, basic principles of Truth. If he believed that he was a child of God, that all his wants were supplied, he would not want to waste his time in accumulating more money than he needed.

A few years ago a young man won $10,000 in a prize contest. He had never possessed much money, and did not know what to do with his prize—except to spend it. He spent it in a very short time, and landed in prison besides. Then he announced solemnly that money had caused his ruination.

As a matter of fact, money merely gave him a chance to be what he thought that he wanted to be. Money never has ruined anybody; however, foolish notions about money have brought many to grief. People are mistaken when they think that they want only one little part of the kingdom: money, or health, or some other thing.

This young man wished fervently for the prize; he must have asked for it more perfectly than any one else did, for he got it. The fact that he was unfit to administer it wisely had nothing to do with his getting it. The God of love "sendeth rain on the just and the unjust"; He gives most lavishly to those who ask best. If a person asks for wealth but not for wisdom to use it aright, he invites trouble; however, the trouble will be educational to him, and he has to learn. He may learn much more easily and painlessly by asking God for understanding, but he is at liberty to use either method.

Many a person of wealth, especially if he has inherited his riches, is almost continually in difficulty. His father or grandfather or great-grandfather, who founded the family fortune, did not get into trouble. He was so busy piling up wealth for his children that he had little time for anything else. He gave wealth to his children, but he could not bequeath to them the poise and the knowledge of divine law that would enable them to handle their wealth intelligently. He gave them an airplane, but did not teach them how to fly. No wonder they crash occasionally.

Many a person finds Truth and in the first flush of his enthusiasm establishes health in his body and augments his happiness. With the passing of the years, however, he finds that he no longer is able to get good results from his knowledge of Truth. There is a law of metaphysics that may be stated something like this: He who knows Truth is under obligation to use it. "God is not mocked." One who knows the divine laws

relative to health may not keep on forever breaking those laws and then get healing. The law of healing does not become less operative in his case, but he becomes unable to take full advantage of the law of healing.

One can ask God for perfect health, and obtain it. One can squander that health, ask for more, and obtain it. The method will not work to the end of time, however; he who lives under the carnal law and appeals to God only in time of need must eventually succumb to the end that is for mortal man. (There is no end for the divine man.) One should take courage, but never pride, from having brought about a demonstration of divine help. Such a demonstration may mean little, so far as the development of the whole man is concerned. The person who is actually living Truth does not need to make special demonstrations of good; his good is constantly at hand, and he is aware of the fact.

A person may, by concentrating his efforts on the matter, become a healer—or, more properly speaking, a channel through which divine healing flows readily to others. If he exercises this ability without regard to the needs of his own body, however, he may succumb to the grim reaper while those whom he has helped are still enjoying good health. Many wonderful healers die young. They fail to take account of the fact that one should use wisdom and moderation in all things; that their own bodies, as well as the bodies of others, are temples of the living God and should be treated accordingly. Jesus Christ often went apart from the crowd to pray and to rest. He used wisdom with spiritual power.

All the faculties of man are necessary; none is complete without all the others. Of what use is zeal unless it be tempered by love and judgment, upheld by strength, inspired by imagination? Of what use is wealth to one who is unable to administer it with understanding?

The Truth student must learn to give each of his powers its proper value in his life. When the parts of a puzzle are in order, there is no puzzle. Although each part is properly made, it will not fit into the puzzle unless it is placed in right relation to all the other pieces. Likewise, for him who gives each of the twelve faculties of the divine man its proper place, life is not complicated; there is no puzzle. The giving of its ordained value to each faculty corresponds to the establishment of order. It entails the perfect development of every phase of man and is the open-sesame to the kingdom of the heavens.

Before you start on flights of metaphysical fancy, do you pause to consider that you will have to alight after a while? You may even have to make a forced landing. Have you provided a landing field? As a Truth student, you probably are fond of affirming, "I am a child of God." Do you realize that in making the affirmation you are setting yourself the task of proving your divinity? You probably affirm often, *"My words are Spirit and they are Truth, and they shall not return to me void, but shall accomplish that whereto they are sent."* Reflect carefully on the words that you have used since making that affirmation. Do you really want all of them to accomplish that whereto they were sent?

Every new venture brings new obligations, even if it brings new blessings; a seeking for Truth is no exception. One may, by concentrating on any phase of God's good—health, wealth, or anything else—gain more of it than one needs. However, God's good may not be kept forever in store; it must be used. He who attempts to hoard it is inviting trouble. Jesus the Master had no financial worries. He knew that at any time He could obtain whatever He needed. Such is the happy estate of the person who is master of himself and knows divine law. He is not intemperate, he is not greedy, for he knows that in the divine

storehouse there awaits him more good than he ever can use. To seek the kingdom of God and His righteousness is to seek the perfect balance of all good: health, plenty, peace, the joys of Spirit. One-sided development in a spiritual way is as deforming as one-sided development in a physical way. The goal of spiritual knowledge is to develop the perfect man.

The apostle Peter, who tried to walk upon the water, but sank, is a good example of what may happen to one who tries to do the miraculous while possessed of only a small knowledge of Truth. The Truth student may establish health in his body, but later forget to observe the rules of health, and sink back into a condition of seeming illness. A firm grounding in Truth is the only guarantee of continued health.

Student of Truth, do not worry if you are not able yet to do wondrous works of healing or of demonstration in some other line. Seek first to become such a person as may be safely intrusted with divine power. That is your goal. That is the firm ground on which you may safely work. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

PRIESTESSES

By Annie Southerne Tardy

Women
In all the world
Are sweeping thresholds fair,
An humble task that beautifies
The home.

To them
Is given too
The richer right to cleanse
And make of earthly hearts and homes—
Heaven.

MY AFFIRMATION

By Richard James

I AM the master of my soul.

I do not believe; I know!

I am. I am held firmly, eternally, and safely in the mind of the absolute God, who is my Father and my Mother—the only reality.

I am Spirit, the highest manifestation of the absolute God; to me He has given the ability to be the perfect reflection of His omniscience and omnipotence in the manifest universe. I am a master, for my Creator, whose image and likeness I am, has decreed that dominion over all the powers and forces and creatures of nature is an integral part of my being. Therefore I have no fear; for mind, matter, and energy are my willing and obedient servants, as are also all the powers of nature, and I am in truth the only master of my destiny, my fortune, my life, and my soul.

My power is the will of God. Love, which is God, is my teacher and my counselor. In my divine inheritance and not in any power or attribute of my personality lie my dominion and my right to mastership.

I have experienced the consciousness of the ever present love of God. The fellowship of the Holy Spirit has led me safely through the shadows. I have felt the power of the Truth of Christ. I have seen His light dissipate utter darkness, and in the silence have I heard His voice saying: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Peace I *leave* with you; my peace give I unto you: not as the world giveth, give I unto you." "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "Ye therefore shall be perfect, as your heavenly Father is perfect."

"Praise God, from whom all blessings flow."

SPIRITUAL POWER

By W. I. Hoschouer

POWER might be defined as strength in motion. While at rest, strength is but potential power. Only when strength moves to the accomplishment of a certain work is it actually power.

This is an important distinction to all persons who are following Christ in the realization of spiritual power. They should know that Spirit is dynamic energy, not static energy, and that to live a spiritual life one must be active in thinking, believing, and demonstrating the Christ truth. Understanding increases as Truth is proved, and power develops through the righteous use of all the faculties of being.

Jesus always put the emphasis first on believing, then on the immediate acting out of the belief. Believe and receive were the instructions that He gave to His disciples, and the receiving was just as definite and positive an act as the believing. Receiving, as He thought of it, is not merely the effect of believing, but is really the subjective phase of the act of believing, and is necessary to complete it. In other words, one does not believe, in the spiritual meaning of the term believing, unless one is so certain of coming into possession of that in which he believes that he is, at the moment of praying or asking, actually appropriating, through faith, that for which he has asked. We believe in breathing to sustain physical life and at the same time we allow the lungs to expand and draw in the air. When we pray for more life or for any other good, the process is the same, only it takes place in the soul and not in the physical body. Believe, then, in life increase, ask for it and appropriate it by letting your soul open to God and drink of His vitalizing life essence. God's life power will quicken the cells of your body and permanently increase your vital energy.

Power, as spiritually understood, is the will of God manifesting according to the laws which govern the cosmic activity. Spiritual power is not indicated by the clash of physical forces but rather by the silent action of the law of growth. Note how that works. First the involving or wrapping up, for example, of an idea-oak in an acorn, in which idea are all of the possibilities of a full grown tree. The acorn is planted and soon another and different movement of force is observed. The process that produced the acorn with its store of energy and intelligence appears to be reversed. With the addition of sunshine and moisture the tree image begins to stir (proving that it always was a living thing) and soon bursts the shell. Then comes the wrestle with the earth that lies between it and the light. But the power within is greater than the outer resistance and the sprout appears above the surface of the ground. Now comes a great quickening of the life forces; the sprout becomes a sapling and, in due time, a full grown tree. Then the miracle of growth power is complete. Beginning with a movement in God mind which created an idea, then made a body for it, through the planting of an acorn and the growing of a forest giant, the silent power of principle, the will of God in creative activity, has done its perfect work.

The power that works in the heart of an acorn and sustains the tree against the ravages of the elements is as truly spiritual as the mystic energy that fashions a human soul in secret, gives it birth, and sends it forth to realize its destiny in the realm of human action.

So far as we are aware, God knows no such distinctions as spiritual power and material power. His nature is Truth and His creations partake of the same quality. He looks upon His work today and calls it good. His work is as good today as it was when it came from His hand in the beginning. All creation is simply true and good,

and man's cramping influences and false beliefs cannot make it otherwise. Sustained by the power of creative Spirit, the universe will continue true to its original God design and purpose.

Since man is a part of the universe conceived in the mind of God and brought forth by the power of His Spirit moving "upon the face of the waters," everything that is a part of the cosmic processes moves also in the nature of man. Man is sustained by the same power that made and supports the mountains, and he is renewed from day to day by the same life that glows in the hearts of the plants of the field. The roots of man as "a living soul" are set so deep and fast in the substance of cosmic Truth that, if he but knew it, he could feel himself one with infinite power. Weakness will flee away and sighing will be no more when man knows what he is as a son of God, one with all creation.

Man can understand spiritual power and use it. Many great souls have tapped this reservoir of energy and have exercised dominion, over self and things, entirely unknown to the ordinary man. This power is available to all who, through faith and obedience, seek and find. It is a gift from God, "coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." It comes as a reward to him who has earned the right to receive it. Jesus had this power in full measure and He used it in performing His so-called miracles. "All power is given unto me in heaven and in earth," He declared to His disciples just before He sent them forth to preach the Gospel.

But this supreme power of Spirit was not reserved by Jesus for Himself. He communicated it to His disciples that they too might do the works of God. They received so fully that they demonstrated Truth in healing disease, in casting out demons, and in raising the dead. The power which they exercised in the name of Jesus was sufficient

to give them dominion over all infirmities of the flesh.

As a part of their preparation for service, He commanded His disciples to tarry in Jerusalem until they were indued with power from on high. They did so and the Pentecostal baptism was the result. They were filled with power to bear witness to Jesus Christ even to the uttermost parts of the earth. They became one with God through Christ and were thus connected with the one supreme source of power, God, omnipresence, omnipotence.

But, as Jesus declared, this gift of power was not only for the disciples, the twelve and the seventy who were with Him in person, but for all who should believe on Him through their word. This includes all believers, without an exception. Each person is eligible to the gift of the Holy Spirit with induement of power if he will only prepare to receive it. Let him be fully reconciled to God and committed to the spiritual life, and he will have taken the first step. Then day by day let him enter the closet of his inner consciousness and pray to the Father who sees in secret and rewards openly. Also he should serve lovingly, using each day the power that is his, always sufficient to the duties and privileges of that day. He should not rejoice that evil conditions are subject to him, but rather that his name is written in heaven. He should follow Jesus closely here, for only by keeping his inner eye on the heaven within himself and single to his spiritual purpose will he accomplish his final preparation for the receiving of power from God.

It should be kept in mind also that one is not to acquire but to receive this spiritual power. Jesus is emphatic on this point. "And, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *saith he,* ye heard from me: for John indeed baptized with water;

but ye shall be baptized in the Holy Spirit not many days hence. . . . But ye shall receive power, when the Holy Spirit is come upon you." Metaphysically, to tarry at Jerusalem is to keep the attention focused within, bringing all the faculties of the mind into peace and harmony. When this is done, and connection has been made between the mind of man and Divine Mind, the personal soul and Christ, the Holy Spirit baptism is realized. When self has been submerged in Christ the end of the world comes and the kingdom of God rules in the individual soul.

Such is the spiritual heritage of the sons of God in all generations. Their house of life is built into the constitution of the universe and thus founded upon a rock. And through the door, opening heavenward, the Lord of glory comes in and abides with them.

PRAYER OF THE MUSIC MAKER

By Roscoe Gilmore Stott

God, bid me draw from these strings as they tremble,
Throbbing and sobbing their story to me,
Melody worthy, though angels assemble,
Melody tender for mothers-to-be,
Melody golden for children in Maytime,
Melody thrilling for leaders who march,
Melody bright with the glow of the daytime,
Melody free as the winds through the larch,
Melody holy for saints in their striving,
Melody pleading for sins unconfessed—
God, bless my gift for the good of the living.
Touch Thou my hands till they give forth their best!

Be yourself all that you would have your child become. "Example is better than precept." —*Selected.*

THE TYRANNY OF THINGS

By ORIN CROOKER

IN MANY parts of the United States are terminal moraines, which, to the geologist, reveal the former presence of ice fields that thrust themselves southward in earlier ages and bore on their crests great burdens of earth and rock and stone that had been scooped up by the ice in its slow but persistent flow. Owing to climatic change these ice packs melted, and the accumulation of débris was left to mark the extreme limits of the glacial invasion. Many of these terminal moraines are unmistakably evident, even to an untrained eye. When viewed from some vantage point they present the appearance of an irregular line of small but rugged hills, stretching across the country much like a broken wave.

Every person is carrying a burden of useless things, much as the ice pack bore its accumulation of rock and earth. Attics and basements everywhere offer incontestable evidence of this fact. Many persons cannot bring themselves either to throw away or to give away the things that no longer meet existing needs and which, because they no longer have selling value, it seems impossible to dispose of to advantage. These things are apt to be treasured against an imagined time of future necessity. "Keep a thing seven years, and ye'll find a use for it," is an adage that covers a multitude of sins in unprofitable hoarding.

Desire, based on possession, is a racial instinct that is deep seated and of long standing. Undoubtedly, the cave man longed for a second bludgeon. As individuals, we come honestly enough by our desire to accumulate—not alone wealth, but other things of every imaginable sort. However, there is always the danger that one may follow any instinct too blindly; it may easily become the whole of life—to the exclusion of the finer and higher spiritual values.

In the teachings of Jesus are many things that indicate that He regarded this particular racial instinct (the desire to possess) as one of the most serious hindrances that stand in the way of man's acceptance of the kingdom. The parable of the prosperous husbandman, who planned to pull down his barns in order to build larger ones, leads to a typical remonstrance that reveals Jesus' belief in the futility of material things as life values: "Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be?" In the Sermon on the Mount the Master spoke no uncertain words as to the lack of permanence inherent in things: "Lay not up for yourselves treasures upon the earth, where moth and rust consume." If there were attics and basements in those days, Jesus may well have had their accumulated, discarded contents in mind.

Man's love of things constitutes a form of tyranny. He is slave even to the rubbish that he hides. To put it out of sight does not relieve him of responsibility. It must receive a certain measure of care. Much of it must be handled, dusted, or watched—against the rust or the moth of which Jesus spoke. Mostly it represents a burden, even though to others, less fortunate, it may hold some measure of usefulness.

Undoubtedly the best that one can do with things that one finds no longer serviceable is to dispose of them so that others may utilize such good as they still may hold. They should be given away with a blessing. Not poorer, but richer, will the giver find himself for having done so.

Things have a rightful place in life so long as they help one to a more perfect life expression. The only things that one really needs, aside from those that minister to one's physical necessities, and those that carry one's life forward. Mostly, these represent spiritual values, though they may be material things. Life is a constant effort to un-

fold from within. If one needs the presence of art in the home to aid in this unfoldment, then the beautiful, in whatever form, justifies its presence through the need that it helps to supply. If one needs music to bring forth life from within, then the musical instrument or the radio justifies its place among one's possessions. Books fill an especially wide field in life, for books cover every interest of man and provide him with mental and spiritual nourishment.

Regardless of the many things with which one may surround oneself, one's real need is served not by multiplicity, but by simplicity. A five-foot bookshelf will hold most of the world's imperishable works. In his youth Lincoln owned but few books, yet he absorbed their contents in a way that accounts for much of his later success in life. Even recently it has been pointed out that one phrase in his immortal Gettysburg address could have come only from Parson Weems's "Life of George Washington," which was among the volumes to which he had access as a boy. The things that have a rightful place in life need not be many. The use that one makes of even a few things determines their power to touch the hidden springs of one's life.

The simple life has had its many champions, but the multitude has not yet reached the point where it can appreciate how well it can live and enjoy itself without possessing everything that the world has to offer. The majority still has to learn that the great life values are spiritual, and that where things appear to justify their existence by serving some definite need it is because the heart of this need is more likely than not spiritual.

Some one has said: "It is in simplicities that intimacies abound." In other words, the simplicities of life make for true friendships, love, and appreciation rather more than do life's multiplicities. A world-wide traveler has said that the

way to derive most good from one's journeys is to mingle with and share the life of people who are in some ways poorer than oneself. The object of this is not that one may increase one's appreciation of having more, but rather that one may learn how to do with less. Usually, when a person finds that he can do without things that he once deemed essential, and suffer no sense of hardship, he has made spiritual progress. The real self of any man needs few material things.

Many persons, in summer, find joy in camp life. Partly the reason for this is the freedom that camp life offers—the escape from life's routine and from the tyranny that things hold over civilized man. Furthermore, the experienced camper may be recognized by the few things that he carries to provide for his physical needs. It is not unusual, on the other hand, for inexperienced persons to so burden themselves, when going into the woods or on a long auto trip, that the pleasure that they might have had is eclipsed in no small measure by their handling the many things that they chose to carry along.

A woman has told of how an unexpected gift of a hundred dollars came to her. All day she figuratively walked on the heights, in complete enjoyment of a sense of splendid prosperity. Now and then, in the midst of the many plans that she made to use the money, she looked at the check to assure herself that she was not in the midst of a dream. During the evening she listed the things that she had decided to buy with the money. "Impossible!" she exclaimed at the staggering total; "almost five hundred dollars!" Instantly, her feeling of prosperity vanished. She went to bed feeling quite poverty stricken.

Things! More things! Still more things! A tyranny indeed! Small wonder that in a moment of intimate converse with His disciples, Jesus asked, "For what shall a man be profited, if he shall gain the whole world, and forfeit his life?"

THE CREATIVE WORD

By WRIGHT FIELD

WOULDN'T it be wonderful if you could wake up some morning with the power to change all the present undesirable conditions in your life? Have you ever said to yourself, with intense longing, any of the following: "Oh, if only I were well and strong! If this debt were paid! If we could move to a place where surroundings were more suitable! If Susie would grow strong like other children! If John could find work that was suited to him, and that would bring us enough to live decently on! Oh, if I were able to speak a word that would change these adverse conditions, how happy, how contented, I should be!"

Stop and think. Whose simple word could change all your adverse conditions? Where lies the power that could make over your environment almost instantly, without breaking the great law of the universe? Who has power over the heavenly bodies as well as over the earth and all that dwell thereon?

Without hesitation you reply, "God!"

You believe, then, implicitly, that He could change all undesirable things for you and yours —if only He would. You believe that health and plenty and lovely things of every kind could come into your life, even at this moment, if only He would speak the word.

If God said, "Here is health, take it—it is yours freely—it always has been yours, you have but to accept it; here is all the money that you need, take it and use it for good; here is a lovely home, just where you would like best to live, with neighbors and climate most suited to your temperament; here is the work that you would love best to do," you would think yourself very foolish and shortsighted to refuse any of these God-given gifts, would you not?

Yet every day you may be steadfastly refusing, turning away from, a gift greater than any of these. A gift that will not only make over your physical condition and environment now, but that will insure your entire future, if you will learn to use the gift aright. A gift that you can use any time at a moment's notice, not only for yourself but for all whom you desire to help. That would be a wonderful gift indeed, would it not, and don't you think that you would be extremely unwise to refuse such a gift? Yet God offers this gift, to you, in these words:

"The word [of God] is very nigh unto thee, in thy mouth, and in thy heart."

The word of God, the word that heals, cleanses, strengthens, invigorates, renews, creates, in our bodies, in our world, in our universe, aye, even in all the universes that star the infinite expanses of space!

"The word of God is nigh unto thee," ready to serve you, awaiting your pleasure, awaiting your acceptance. How is it ready to serve you, to bring about the changes in circumstance and environment that seem so desirable, yet so impossible of attainment now? We must be channels for the word; the word must have us as personal channels to flow through in order that it may flood our bodies, our lives, our environments.

We may have this word simply by asking for it. This sounds easy, and it is easy—far easier than worrying and straining and yearning toward material things for help, easier than looking to things of the world, to outer manifestations, for what we want. When we look to things we are looking to effects, rather than to causes. For the world of causes is the unseen realm—unseen, yet more real than the things that are seen, because they are but the effects of the unseen causes. The things that we see and experience in everyday life are not unreal phantoms, illusions of the senses; they are real enough as effects in the outer, or ob-

jective, realm of causes that exist in the inner, or subjective, realm. Through these things, tangible enough on their own plane, it is our privilege to work out some outer problems; but the deep realities, the verities that are unchangeable, exist in the world of cause. If we desire to make truly beneficial and lasting changes in the outer world, we must begin to work in the inner realm, the realm of cause.

How may we know about this inner realm? How may we make contact with it? How may we reach and influence this world of cause, in order that it may move in our favor?

We may do this through the medium of thought —the common possession of all human beings.

There is, of course, idle daydreaming, the fluttering to and fro of a mind that is stayed on nothing, but flits from desire to desire, without power or purpose. Thought of this kind will never get one anywhere; and if indulged in too freely it will weaken one's mental fiber, one's will, and one's ability to concentrate, to plan, and to execute. On the other hand there is deep, purposeful thought, creative thought, by which we may use the word of God to heal disease, to supply needs, to bring joy into our hearts and spirituality into our vision. This is the kind of thought that we must cultivate, that we must learn to use, if we would change the effects that we do not like.

A man may be ever so conceited about his ability in many worldly ways, and yet, if you suggest to him that he has real power to order his whole life and that he is really responsible for the seeming ills, misfortunes, and disappointments that come his way, he immediately disclaims all power and responsibility and puts the blame on God, or fate, or chance, or anywhere else except where it does rest—with himself.

Do not be a coward. Face your responsibilities. Instead of whining about adverse fate, crumbling before the imaginary Juggernaut of chance,

lying supine under difficulties, letting discouragement and fear corrode your mind and heart—be a man; get up; unfurl your banner; do something for yourself.

What is your best defense against temptation, disease, sorrow, lack, and discouragement? The word of God—the word that is "very nigh unto thee, in thy mouth, and in thy heart."

Begin today; there is no tomorrow! When tomorrow comes, it will be today, and it will be just as hard to begin then, in fact, a little harder, because you have put off your beginning for another day; you will have delayed the action of the word—the all-powerful, vital, creative word that can change your whole life and make a new man of you, if you will but use it.

How will you begin? People begin in different ways, but I know of no better than the way of love.

You may say, "I already love a great many people. I don't know of any one who loves his friends and family better than I do. I would do anything for them."

That is good and commendable as far as it goes, but is yours an impersonal love, a love that not only sees what is admirable in friends, relatives, and agreeable strangers, but seeks the good in those who are outwardly disagreeable—a love that finds beauty in common things, is willing to serve without thought of reward, and is eager to lift everything to its own high level?

Impersonal love is utterly free from all taint of selfishness, and lifts us to at-one-ment with the eternal, unchangeable love of God. To the extent that we flood our souls with this golden tide of love in its pure essence, will we attain the power to speak the mighty word of God.

We may not be in a loving attitude when we begin; but we need not wait until we are in the mood that seems most suitable. What we need, in this as in every other situation that we hope to

better, is purpose. We may, however, take advantage of a moment in which we seem lifted up, peaceful, near to the great Source of all good. By constantly opening all the channels of being to the inflow of divine love, by continually asking God for wisdom, by listening for the "still small voice," we will learn to evoke the mood that we desire and to dwell in it, at first perhaps only for a few moments, precious, golden moments, but later for hours and days.

When we have learned to dwell in this mood, to live in it, to remain on the heights, we shall be able to put our life in accord with divine harmony. We shall no longer be subject to fear, anxiety, disease, or want. We shall no longer be blown hither and thither by every adverse breath; dwelling wholly in the world of effects; accepting whatever comes our way by chance. On the contrary, we shall be able to control our lives from the inner realm of cause; we shall be masters instead of slaves. We shall also be of immeasurably more benefit to the world and to the community in which we live, because we shall be using the word as it should be used—in coöperation with Spirit. "With God all things are possible." That is to say, when we work with God we can accomplish what, to the uninitiated, appears to be impossible. While we work alone, without His help, trying to accomplish things in a human way entirely, even though we are filled with determination, and make strenuous efforts, we cannot hope to achieve the same ends.

Neither does it benefit us spiritually to simulate love with an artificial smile and a cheerfulness that we assume merely to make ourselves popular. Humanity is not blind; usually it sees through the veil of pretense, the veneer of good nature, to the selfishness within one. To be sincere in looking at the good in our fellow workers, to be cheerful to the end that all may be happier, to find something, however small, to love and

praise in every one with whom we come in contact—in short, to radiate sincere cheerfulness, love, and praise because we are living these things —is the attitude that will bring us up out of the shadowy and uncertain material world into a spiritual world where we may speak the word of God and apply it intelligently and effectively to all our affairs.

The author of "In Tune with the Infinite" says, "In direct proportion as a man recognizes himself as spirit, and lives accordingly, is he able to transcend in power the man who recognizes himself merely as material."

I hold that a man cannot learn to flood his whole being with love for all things and all people, impartially and impersonally, without recognizing that he is spiritual and one with the great Spirit, God. Neither can he recognize within himself his kinship, his identity, with Spirit, without being filled with divine love. Love brings us very near to God because "God is love," and to the degree that we become love personified do we become agents of God and able to use His word. Love is the great creative power.

It has been said that "man's extremity is God's opportunity." This is strangely true. It does not mean that God deliberately pushes a man into a corner, where he feels that his back is to the wall and all the world is against him. It means that man, being powerless to extricate himself from his difficulties and seeing the unreliability of human methods, feels that there is nothing left to do but to turn to his Creator; and consequently he turns for help to the One to whom he should have turned in the beginning. He turns from the world of effect and seeks help in the world of cause.

So long has man wandered blindly in the world of effect, bewildered by its vagaries, hurt by its obstacles, bruised by encountering walls that seemed to shut him out of the Promised Land, that he is somewhat blinded by the light of Truth,

which sheds its effulgence on him the moment that he recognizes it, the "*light* which lighteth every man, coming into the world."

"Seek ye first the kingdom of God." It is within you, waiting to shine forth. It is the "*light* which lighteth every man" who will slough off the worldly veneer that clouds and obscures it and become simply the transparent receptacle through which it may shine out upon the world.

Take time every day from the labors, the worries, the cares, the trivial things, and give that time wholly to cleansing your mind of the worldly thoughts that have muddied the clear stream of divine love, which is ever endeavoring to flow outward through you. Relax, put away the questions that trouble you. Rest, rest, in the absolute stillness of every fiber of soul and body, and simply wait upon God! Because the mind must think, and because every thought of objective things hinders the inflow of eternal wisdom, think of a flood of pure light irradiating your whole being, pulsing through every vein and nerve, glowing in every cell, cleansing, healing, renewing, transforming the very tissues of your body into finer, more transparent flesh, warming the inmost recesses of your heart and filling it with loving-kindness toward all the world. This practice will become easier day after day; it will fill you with a wonderful peace and will often bring to you clear solutions to your problems.

As you learn to live in the divine harmony and to practice the presence, you will find yourself spending hours on the heights and carrying down into the valley of everyday affairs much precious wisdom and courage to guide and help you. You will find that you are speaking the word of God, creating circumstances, healing negative conditions, transforming your environment, and making friendships that you longed in vain to make before you sought the kingdom.

TRUSTING AND RESTING

Words by
WRIGHT FIELD

Music by
GEO. MARKS EVANS
Mus. Bac.

1. Mine not to wea - ry with thank-less pain, Fig - ur - ing
2. Mine not to ques-tion the "why" and "how;" Mine but to
3. Mine but to give my best and know Back to my
4. Mine not to en - vy an - oth - er's good, Nor to de-
5. Mine not to strug-gle—oh, ease - ful tho't! Mine but to

la - bor and loss and gain; Trust-ing and rest - ing,
know that He feeds me now; Trust-ing and rest - ing,
heart the best will flow; Trust-ing and rest - ing,
prive him if I could; Trust-ing and rest - ing,
know, since I am taught, Trust-ing and rest - ing,

I shall be Clothed in the gar-ments meant for me!
I shall be Fed with the food that is best for me!
thus to be Encir - cled by Love, e - ter - nal - ly!
just to be Sure that my own will come to me!
I shall be Cared for in life and e - ter - ni - ty!

THE HOME

CONNECTING SPIRITUAL IDEAS WITH PHYSICAL MANIFESTATIONS

By EDITH KINLEY

AS THE MOTHER develops her spiritual understanding, her understanding of other things increases, including her understanding of her child. Adult understanding grows through thought, through mentally dwelling on God and the nature of God until we uncover, develop, or disclose, in part at least, the knowledge that was stored in our minds from the beginning. Often our knowledge of material or physical things covers over or seems even to obliterate this spiritual knowledge, and much prayer and concentration are required to disclose it again.

The child's understanding differs from that of the adult in that spiritual understanding supersedes the knowledge of a material world. He comes forth, a spiritual being from a spiritual realm, into a world of materiality of which he knows nothing consciously. Our work is not so much to teach him of God as to connect what he already knows of God with the manifestations of God in the world.

To this end we begin to connect objects that claim the child's attention in the outer, or manifest, world with the spiritual ideas back of those objects. We make all explanations and answer all questions from a spiritual standpoint. After all, what other explanation can be given of the material world than that it was created by God for a purpose that is at once practical and divine? How can we honestly answer the child's questions as regards the origin and the use of any article that

he sees without admitting that the material from which the article was formed as well as the idea for its construction first had its origin in the mind of God?

How easily we can simplify this mysterious world for the child by teaching him the common origin of all things! How readily he understands and accepts our explanations when they are in accord with the spiritual truths that he already knows, not with an intellectual, conscious knowing, perhaps, but with the deeper realization of Truth that is not dependent on words, names, or previous experience in this life!

When your little one asks you the same question again and again it is usually a sign that he is not satisfied with your answer. He probably feels a different answer, and he is asking you to put it into words, to explain his own inherent spiritual idea in terms of physical expression. Occasionally your explanation may be so eminently satisfactory that he asks for it again for the mere pleasure of hearing it, just as he asks for a favorite story. In either case you will find the spiritual explanation most satisfactory to the child, and most readily understood by him.

Often the child's spiritual conception of the subject in hand is much clearer than your own, but he needs your help in putting it into words and in connecting it with the thing that he sees with his eyes. If the spiritual knowledge that he brought with him fails to find expression or connection, it is gradually lost, or rather covered up with material or intellectual understanding, and then we say that the child is a little animal. He retains his tendency to express what he sees in the physical world, but he has not learned to pretend or to act a refinement that the adult assumes.

But does this mean that we may glibly answer all the child's questions with a set of pat or ready-made answers, such as, "God made it, God made everything"? Well, even that is better than

to leave God out of the answer entirely. The mother who is making the most of her opportunity, who is really loving her job and enjoying spiritual communion with her child, will answer his questions somewhat as follows.

"See, Dear, what a lovely pair of woolly mittens Grandma has made for you. They are to put on your hands to keep Jack Frost and the merry little breezes from biting your fingers. Now when you and Mamma go to walk, Jack Frost will hunt and hunt for little fingers and won't be able to find them, because they will be all safe and warm in the woolly mitts. How Grandma must love you to knit and knit and make woolly mittens for you. How God must love you to tell Grandma's mind that you needed mittens and how to make them. You see, Dear, God loves every one and knows just what every one needs, and shows us all how to help one another."

"Once your woolly mitts were the soft warm coat on the back of a nice, kind sheep. Perhaps the sheep belonged to a big, kind farmer man, and lived in a green pasture, and said 'baa baa' when little children came to visit him. God loves the sheep too, and when cold winter comes God makes the sheep's soft coat very, very thick and warm so that he can play outdoors with merry breezes and Jack Frost all the cold winter and not feel cold. Then when warm summer time comes again the sheep begins to feel too warm in his heavy coat, so God tells the kind farmer man's mind, and the kind farmer man cuts some of the wool coat off the sheep. The sheep says 'baa baa,' which probably means 'thank you,' to the man."

The story of the mittens may run on and on, teaching how the farmer exchanges the wool for money with which to feed his family. It might include the story of the great mills that make the wool into thread. Yet always the story is the same. God gave man the material and the ideas. God works through the minds of men to bring

ever increasing comfort and joy into the lives of little boys and girls.

This little story, simple as it is, has great possibilities of interest and instruction for a very small child, even if he understands but a few words of it. He knows that the mittens are a gift of love, and the intimation of Jack Frost's biting his fingers and the "baa" of the sheep connect woolly mittens in the child's mind with something pleasant.

The story also contains a spiritual lesson, a lesson on nature, kindness, courtesy, and human relationships, and some excellent psychology. It provides instruction and entertainment, as well as establishes the desired connection or relationship between the material objects and the spiritual ideas back of them.

What has the mother gained by telling such a story? She has strengthened her power of imagination, kept the little one amused and out of mischief, and has built or strengthened a foundation by which other explanations may be understood. And all this with no more expenditure of time and effort than she would have spent in finding other occupation or amusement for him; other occupation that could hardly have promised so much in constructive thought or have brought the mother and child into such close companionship.

Such answers or instructions require no special training or time away from the household tasks or occupations, but can be combined nicely with sewing, dusting, dish washing, or whatever the mother happens to be doing. It takes her thought away from her own activities or affairs, perhaps, but this is a part of the business of being a mother; also there is excellent spiritual training for any one in spending some thought each day in tracing ordinary material possessions back to a spiritual beginning and giving thanks for them. It helps us to realize that we really are living in a spiritual world.

A child that is spiritually prepared for life, who is taught to reason from a spiritual basis, finds little of the bewilderment and confusion of ideas that you and I have found, who developed mentally and physically and then in later years tried to develop spiritual understanding.

The child who retains his grasp on spiritual understanding, while he develops in material knowledge of the world and its affairs, has an intensified power of intellect or reason. His chances for happiness and success are doubly assured, because he knows the foundation and the very nature or cause of success and happiness, as well as their expression or appearance.

He is using all the forces of his nature instead of just part. He is using them not blindly, but with full understanding and appreciation of their worth.

JANUARY

We pause beside this door:
Thy year, O God, how shall we enter in?
The footsteps of a Child
Sound close beside us. Listen, He will speak!
His birthday bells have hardly rung a week,
Yet has He trod the world's press undefiled.
"Enter through Me," He saith, "nor wander more;
For lo! I am the Door."

—*Lucy Larcom.*

NOBILITY

True worth is in being, not seeming,
In doing, each day that goes by,
Some little good—not in dreaming
Of great things to do by and by.
For whatever men say in their blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness,
And nothing so royal as Truth.

—*Alice Cary.*

SUNDAY LESSONS

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Unity Sunday lessons are prepared with the definite object of bringing out and interpreting the symbology which plainly exists in the Bible for any one who will look for it. We recognize that approach to it unprepared may puzzle, possibly startle, a reader unfamiliar with it; but we believe that a study of it will amply repay any student of Truth, though he may at first think that we exaggerate its importance and its far-reaching inclusiveness. Begin with an open mind, as you begin all search for Truth, and the Truth itself will convince you.

LESSON 1, JANUARY 5, 1930.

Unity Subject—*Guarding the New Consciousness.*

International Subject—*Childhood of Jesus.*—Matt. 2:10-23.

In connection with this lesson, you may study also Matt. 1:1—2:9.

10. And when they saw the star, they rejoiced with exceeding great joy.

11. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12. And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

13. Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

14. And he arose and took the young child and his mother by night, and departed into Egypt;

15. And was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

16. Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men.

17. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18. A voice was heard in Ramah,
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

20. Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.

21. And he arose and took the young child and his mother, and came into the land of Israel.

22. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of God* in a dream, he withdrew into the parts of Galilee,

23. And came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

GOLDEN TEXT—*Thou shalt call his name Jesus; for it is he that shall save his people from their sins.*—Matt. 1:21.

SILENT PRAYER—*The Christ spirit of wisdom and understanding abiding in me leads me safely in the path of life and peace.*

King Herod represents the ego in the outer or sense consciousness. The Herod man is temporal because he does not understand his origin or the law of his being. He is narrow, jealous, and destructive. His destructive thoughts react upon his body, making it full of pain and misery. Such a man does not fulfill the divine idea of man, and another ego must supplant him.

Jesus represents God's idea of man in expression; Christ is that idea in the absolute.

Jesus is Christ taking on the limitations of mortal consciousness, "*yet* without sin," that is, not falling under the dominion of evil thoughts.

The "Wise-men from the east" are the inner planes of consciousness, which, like books of life, have kept the records of past lives and held them in reserve for the great day in which the soul should receive the supreme ego, Jesus.

When the Jesus ego first appears in the subconsciousness, it is a mere speck of light, a "star in the east." The East is the mystical and occult realm where great wisdom and rich presents await the one who is born "King of the Jews."

Herod, the sense ego, seeks to destroy the One who he feels will eventually dethrone him, but the Lord keeps him in ignorance of what is going on in his own domain. So it is found that those in regeneration are, like Herod, seldom conscious of the new ego that is building up a kingdom in substance (Bethlehem), within the very center of the body. Herod, the man of flesh, feels that something is going on and seeks occult wisdom (Wise-men), but does not seek under the divine law. He would have wisdom's aid in destroying that which in the end is the salvation of the whole consciousness.

It is wise to protect the newborn spiritual consciousness from coming into contact with Herod, the personal ego. Under the guidance of Spirit no harm comes to it; it is taken down into Egypt (down into the protected places of the subconsciousness), until the personal ego destroys itself; then the Christ child is free to come forth and to express.

Galilee represents the life activity or soul energy of man acting in conjunction with substance. Nazareth, a city of Galilee, means a *sprout*, a small thing held of slight significance, hence a term of reproach. It typifies the commonplace mind of

man; but it is in the commonplace mind actuated by the soul energy of true substance that the Christ idea takes root and grows up in consciousness. Much as the water lily, whose leaves and blossoms are so beautiful, is rooted deep in the mud of the lake bottom, so is the Christ idea rooted deep in primal substance. It grows up in and through the commonplace mind of the everyday man as the long stem of the lily extends through the wavering medium of intervening water to reach the free air upon the surface. Both mud and water are necessary to the full flowering of the water lily. In like manner, the subconscious mind, underlaid by pure substance and overlaid by the superconscious mind of Spirit as sunshine and air rest upon the surface of the water, forms silently but surely the precious flower of Godlike character.

Throughout the Gospel story of Jesus there runs continually a thread of fulfilled prophecy. To the casual reader who sees nothing beyond the literal narrative, it would seem sometimes that the parallelism is far-fetched. The statement that Jesus was taken as an infant to live in Narazeth, "that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene," is one of these statements. The prophecy itself, in the words given, is not found in the Scriptures. It is likely that the reference is to the prophecy of Isaiah, "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit." The meaning of Jesse is "Jah, Jehovah, or I AM," representing eternal existence. The shoot or *sprout* out of Jesse, therefore, would typify the dawning realization by man of the eternal existence of I AM. Though small in the beginning, the realization persists, growing constantly firmer and stronger in consciousness, because it is rooted in Truth. Out of this state of mind comes at length God's idea of man, or Christ, in its fullness.

So it is seen that the fulfillment of prophecy takes place because prophecy is a foreknowledge of Truth to be demonstrated. "The testimony of Jesus is the spirit of prophecy." The I AM has knowledge of all Truth, but to the natural man this knowledge comes dimly—as a vague presentiment, a foreknowledge or prophecy of Truth to come. With the Christ man comes Truth—fulfillment.

QUESTIONS

1. By whom is the temporal man represented in this lesson? In what way does this man fall short of the divine idea?
2. Explain the difference in meaning of the words *Jesus* and *Christ*.
3. How does Jesus first appear in consciousness?
4. Is one always conscious of the new ego that is building up a kingdom in the inner substance of one's body?
5. What should be one's attitude toward the new birth in subconsciousness?
6. What is the true nature of prophecy?

LESSON 2, JANUARY 12, 1930.

Unity Subject—*Preparation of the Conscious Mind for Spirit.*

International Subject—*Baptism and Temptation of Jesus.*—Matt. 3:13—4:11.

In preparation for this lesson, read also Matt. 3:1-12.

13. Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him.
14. But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me?
15. But Jesus answering said unto him, Suffer *it* now: for thus it becometh us to fulfill all righteousness. Then he suffereth him.

16. And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him;

17. And lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee: and,

On their hands they shall bear thee up,

Lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT—*This is my beloved Son, in whom I am well pleased.*—Matt. 3:17.

SILENT PRAYER—*I am not subject to the limitations of sense. I am Spirit—invincible, unconquerable, fearless, indomitable.*

The kingdom of Spirit is within man. This

is the chief teaching of Jesus. To awaken man to this knowledge and to help him establish his conscious mind as an inhabitant of that kingdom, He was incarnated. His work was to unify man's consciousness with the Divine by lifting him up to the spiritual plane, there to live and function permanently.

John the Baptist was the forerunner of Christ. In the mind of man he signifies a high intellectual perception of Truth, but not wholly quickened by Spirit. John represents that attitude of mind in which we are zealous for the rule of the Spirit. This is not the Spirit, but a perception of spiritual possibilities, and an activity in making conditions in which Spirit may rule. The intellectual perception of Truth leads us to strive with evil as a reality, without discerning its transitory nature.

John the Baptist may also be that innate principle in man that ever seeks to do right. It begins its work in the wilderness—that vast jumble of confused thought in which the human mind wanders and gropes when it is without knowledge of mental laws, or principle. Its work is to "make . . . ready the way of the Lord" by denying the claims of sense consciousness and by steadily, faithfully establishing the habit of right thinking. The habit of right thinking is a straight path for the entrance of Spirit into the conscious mind. Like all worthwhile habits, it requires for its formation constant, devoted effort. It requires denial of the claims of sense. John's clothing was of camel's hair, with a leathern girdle; the garb of the ascetic, chosen for service, not for its appeal to the love of luxury as does the "soft *raiment*" of those who "are in kings' houses." His food was whatever the wilderness offered, close at hand. Neither time nor thought was spent in considering the desires of the flesh man.

The John the Baptist consciousness is greater than any state of mind centered in selfish gratifica-

tion of sense desires. It brings about a change, not merely in conduct, but in the thinking and immortal part of man. This is accomplished by means of baptism; by pouring into the mind the dissolving power of the word, which breaks up and washes away all ideas of materiality. This is the word in the form of denial—a negative force. Spiritual baptism is positive—an affirmation. The slightest positive affirmation of Spirit has more power to form a thought habit than has the most emphatic denial. "He that is but little in the kingdom of heaven is greater than he." Denial is much greater than the passive foreknowledge of Truth (a prophet). Yet the smallest gleam of spiritual thought in man is greater than the mightiest reasoning of the intellect, and the intellectual concept of life must give way before the understanding that comes through the Holy Spirit.

When the quickening of Spirit takes place in consciousness to the extent that the Christ within him is realized, felt, and known, man depends on the inspiration of Spirit rather than on the reasonings of the intellectual man. The enticements of sense and the pride of intellect fall away. "The devil leaveth him." Even the first faint dawn of Spirit in man's conscious mind becomes a treasure, worth more to him than all intellectual gifts. He loves it and will follow no other guidance. "This is my beloved Son, in whom I am well pleased; hear ye him."

QUESTIONS

1. What is the nature of the kingdom of which we become aware through denial of the sense nature?

2. In what way does the intellect prepare the mind for spiritual consciousness?

3. Why does reliance upon intellectual reasoning decrease when man becomes conscious of his true nature?

4. What quality of Spirit frees man completely from sense dominion?

Lesson 3, January 19, 1930.

Unity Subject—*The Work of Spirit.*

International Subject—*Jesus Begins His Ministry.* —Matt. 4:17-25.

Matt 4:12-16 may also be studied in connection with this lesson.

17. From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.
18. And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers.
19. And he saith unto them, Come ye after me, and I will make you fishers of men.
20. And they straightway left the nets, and followed him.
21. And going on from thence he saw two other brethren, James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them.
22. And they straightway left the boat and their father, and followed him.
23. And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.
24. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them.
25. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and *from* beyond the Jordan.

Golden Text—*Repent ye; for the kingdom of heaven is at hand.*—Matt. 4:17.

Silent Prayer—*By steadfastly holding my mind in the Christ consciousness, I am changed into the image and likeness of divine perfection.*

The Galilean ministry of Jesus has its parallel in the experience of every one who takes up the

spiritual development for which Jesus stands.

This ministry is the second movement of Truth in the consciousness. First is the perception of Truth, which is John the Baptist. The natural man sets himself right, which opens the way for the higher principle, the Christ light.

The natural man must be delivered up in order that the spiritual man may find expression. This does not mean that the natural functions of the organism are to be eliminated, but that there is to be a letting go of the dominant personal power that has been in control. A different sort of man comes into expression.

When the light of the Christ Mind comes to any man it does not confine its rays to his own consciousness, but those who sit in darkness and negation see it and feel its power.

Some spiritually wise people teach that the inner light should be carefully guarded and given out only to those who will use it aright; also that manifestations of power do not necessarily accompany spiritual illumination.

But Jesus taught and demonstrated that the inner Light includes power, love, life, and all that the Father has. The divine light is the *logos,* the word of the Supreme, and has all potentiality in it. Man can appropriate all, or a part, as he chooses. Jesus expressed it in its fullness, and those who follow Him cannot expect all its benefits unless they accept the all-possibility of the divine principle.

Teaching without demonstrating makes Truth converts slowly. The world is crammed with religious and philosophical theories, and converts are made by all sorts of intellectual arguments, but where is the prophet who can preach and at the same time demonstrate so convincingly that men drop their occupations and follow him instantly?

Quick conversion is set forth in all the history of Jesus' work. He walked by the Sea of Galilee

and talked and demonstrated, and men who were ignorant and untrained as preachers and healers immediately dropped their work and followed Him. That they did well is attested by their subsequent history. They received enough of that great light to make them types of obedience and faith for all men.

The text states definitely and clearly that Jesus went about preaching and healing all manner of disease among the people. In the 24th verse some of the diseases are named, and they include those which doctors call organic and which certain practitioners of Christian healing have put aside as beyond the power of God.

Those who drop their nets of material thought and follow Jesus are finding that the great light is still shining and that it does the same work today that it did on the shores of Galilee.

QUESTIONS

1. What special significance has the Galilean ministry of Jesus to those who take up spiritual development?

2. Explain the words, "The natural man must be delivered up that the spiritual man may find expression."

3. What is the divine light?

4. How can Truth be taught most effectively?

LESSON 4, JANUARY 26, 1930.

Unity Subject—*The Nature of Spiritual Reality.*

International Subject—*Standards of the Kingdom.* —Matt. 5:3-9, 17-20, 43-48.

Read all of Matthew 5 in this connection.

3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.

4. Blessed are they that mourn: for they shall be comforted.

5. Blessed are the meek: for they shall inherit the earth.

6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.

7. Blessed are the merciful: for they shall obtain mercy.

8. Blessed are the pure in heart: for they shall see God.

9. Blessed are the peacemakers: for they shall be called sons of God.

17. Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

20. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more *than others*? do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

GOLDEN TEXT—*Blessed are the pure in heart: for they shall see God.*—Matt. 5:8.

SILENT PRAYER—*Through the Christ I am clean in mind, clean in body, clean in soul, clean in all my surroundings, and I abide in eternal joy.*

It was Ernest Renan, born a Jew and sometimes accounted an agnostic, who wrote: "The

Sermon on the Mount will never be surpassed." Its incomparable beauty is due to the fact that it is a statement of the changeless law of the inner kingdom.

Whatever turns the attention toward the realm of the inner life, and keeps it focused there, is a blessing. In Spirit even the poor are happy. Without material possessions or attachments, they are free to live in the realm of imagination, and "theirs is the kingdom of heaven." The world of the supermind is the world of true reality.

"Blessed are they that mourn: for they shall be comforted."

Those who cry and yearn for the Spirit shall receive its consolation.

"Blessed are the meek: for they shall inherit the earth."

Thoughts receptive to spiritual, though unseen, realities take hold of the invisible *substance* of which "worlds have been framed by the word of God," and it becomes theirs—they possess it.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The sincere desire to do right—the longing for the pure, the just, the true—shall meet with fulfillment.

"Blessed are the merciful: for they shall obtain mercy."

Charity begets charity; love begets love. Forgive yourself, everybody, and the consciousness that there is "no condemnation . . . in Christ Jesus" shall be yours.

"The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice blest:
It blesseth him that gives and him that takes."

"Blessed are the pure in heart: for they shall see God."

God is love, and they that love without the adulteration of selfishness, or the lust of sense,

come into the very presence of the good—they actually see God.

"Blessed are the peacemakers: for they shall be called sons of God."

The ability to say "Peace!" to the turbulent waves of thought, and have them obey, entitles man to claim his relationship as son of the Most High.

In saying that He had come to fulfill the law and the prophets, Jesus declared the whole fundamental purpose of His mission.

The Christ consciousness is a fulfillment. The growing, vital Christ principle is love, not license. It is liberty, not lawlessness. It is in exceeding righteousness alone that mankind feels the love and the compassion which keep on loving when love goes unrewarded.

The scribes and Pharisees cut off their spiritual vision by criticism and condemnation. One's righteousness must exceed that of the Pharisees before the kingdom can be gained. Men exclude themselves from the kingdom of heaven by forming a character which unfits them for even seeing its possibilities. Christ, in founding the kingdom of peace and joy, fulfills all the desires and aspirations of men. He is, as the prophet foretold, the "desire of all nations."

We love our enemies by realizing that God is love and by denying that we have enemies. In the silence of your own soul quicken the divine love, and pour it out upon those who claim to be your enemies. Tell them that you are their friend and would do them only good. In this way you make manifest a law of love that unites all those who are sons of God.

In the higher spiritual consciousness we all are perfect, and, that being the standard of humanity, we must all sooner or later attain to it and demonstrate it in our own minds and bodies.

QUESTIONS

1. Explain why it is that in Spirit even the poor are blessed.

2. Why are sincerity and unselfishness so essential in one who would take up conscious residence in the kingdom?

3. What training is necessary to an applicant for citizenship in the kingdom?

4. How can we love our enemies?

GOD

God is my guide,
  I cannot stray;
He walks with me
  And shows the way.

God is my strength,
  He keeps me well;
His love for me
  I daily tell.

God is my light,
  Through Him I see;
In every hour
  He leadeth me.

God is my shield,
  My strong defense
'Gainst human pride
  And sinful sense.

God is my life,
  Supreme, divine;
His love and Truth
  Are ever mine.

God is my all,
  In Him I trust;
I know naught else,
  Serve Him I must.

—*Grenville Kleiser.*

SILENT UNITY

New light and new understanding are mine, in Christ.

The Society of Silent Unity was founded more than thirty-five years ago. It is the healing department of Unity School, ministering to those who need help without seeing them personally. The healing work is done entirely through prayer.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed we will pray *with* you, for we have faith that "with God all things are possible."

We will pray *with* you and will also instruct you how to pray to the Father in secret in order that you may help yourself. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; full measure, pressed *down,* shaken together, running over."

When writing to us for help be sure to give your full name and address. Address your request direct to

SOCIETY OF SILENT UNITY

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Cable address: Unity, Kansas City.

HEALING THOUGHT

January 20 to February 19

At 9 p. m., each day, will you join in the affirming of this truth?

Forgetting the things that are behind, I press forward to new life, strength, and health, in Christ.

In his epistle to the Philippians Paul says, "One thing *I do,* forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Paul had discovered that he must forget his past shortcomings and reach with whole-hearted energy into the perfection of the Christ man in order to be like Him. All truth seekers make a like discovery as they develop spiritually. The new life in Christ cannot affiliate with the old thought of impurity. You cannot put new wine in old wine skins, taught Jesus. Do not think or talk about the ills that you are forsaking. Drop them out of your thought and conversation and they will be as waters that have passed away.

PROSPERITY THOUGHT

January 20 to February 19

At 12 noon, each day, will you join in the affirming of this truth?

Forgetting the insufficiency of the past, I rejoice in the plenty of the present, in Christ.

Direct your attention to the thought that you want to erase from your mind, then deny it. Thoughts are mental things, and are subject to the word of the master, I AM. The plenty of the heavenly kingdom all about us will fill our minds and flash out into our affairs, when we have made room for it by denying lack.

But having made room for the substance of plenty by denying insufficiency, we must whirl the greatly desired thought into action in our minds and affairs by affirmation. Then we should be glad at even the thought of prosperity.

Some persons cannot see the consistency of expressing joy before the demonstration has been made. But we say unto you, "Rejoice in the Lord always: again I will say, Rejoice."

PRAYERS ANSWERED

This department aims to create interest in spiritual healing by giving written statements from those who have sought and obtained healing by the spiritual method. Most of the following testimonials come from persons who have been helped toward health by the work of Silent Unity, the department of Unity School that is devoted to healing and to instruction in healing. One set of principles underlies all healing of any kind whatsoever. Any person or group of persons may use these principles successfully. Jesus is the outstanding exponent of these principles, but increasing numbers are using them today.

Those who wish to investigate the genuineness of any of these testimonials, or to gain inspiration from persons who actually have been healed, may do so by writing, in care of editorial department, Unity School, to the givers of these testimonials. Such letters will be forwarded to the individuals concerned. Each letter should give post office address and initials of the person to whom the letter is to be forwarded; also, the name and the date of the periodical in which the testimony appeared.

I WILL COME AND HEAL

Dear Unity: Some weeks ago I wrote to you asking you for prayers that I might get well. I had been sick for more than ten years and for eight years I had been shut in. Two months ago some one sent me your paper. After reading three of your *Weekly Unity* papers I felt that I wanted to write to you and ask you to pray for me to get well and help me to prosperity. When I received your statements I followed them as nearly as possible. After four or five days I noticed a change in myself. The trouble in my side was better. In two weeks the growth or bag in my side was gone. Before this I had not been able to walk a block without going to bed and staying there for four or five days. Easter Sunday I walked forty-eight blocks, then fixed supper, and still I was not tired. I know that your prayers have helped to make me well.—*Mrs. C. H., Little Rock, Ark.*

Editorial Department: For ten days I had had a hacking, annoying cough, but would not give up to it. However, last night I awoke with a rawness in my lungs, a sore throat, and a running nose. I was positively ill. Just before retiring I had read the first chapter of *Christian Healing* by Charles Fillmore, and

I made up my mind that it was a good time for me to demonstrate. I attuned my conscious and my subconscious mind to Divine Mind and immediately began filling my lungs with oxygen. Almost at once the pain left me. My nose became dry and I fell asleep.

I feel fine this morning and am happy to know that I can demonstrate health for myself. I have often done so for others. The book, *Christian Healing*, is easily understood. I look forward to the hour that I spend with it every evening.—*S. T., Los Angeles, Calif.*

Dear Unity: Please continue to publish the songs. Last year one of them brought to me a perfect demonstration of God's goodness. I seemed to have severe neuralgia or toothache. I denied it and feared it and felt it and verbally denied it, over and over. In my uneasiness I strode to and fro across the living room. At one end stood the piano with an open *Unity* on the music rack. Scarcely realizing what I did, I began to pick out the tune of "Knowing" and to scan the lines. In a few minutes the beauty and the truth of the song dawned on me. I sat down on the bench and began to really play the music and to sing. I began to know, clearly and consciously, that my fear and pain were not real, and I arose after that song with happiness at the revelation of Truth to me. Later I clipped the page of music from the magazine and pasted it in my "Unity Song Selections."

Praise God for the inspiration of His free-flowing life and the assurance of His perfection everywhere. —*N. S., San Fernando, Calif.*

Society of Silent Unity: About a month ago I wrote to you asking for prayers for my skin. I had boils on my face. I had tried creams, salves, and many other things without obtaining relief. Your wonderful prayers did the work of healing.—*Mrs. C. H. C., Los Angeles, Calif.*

Society of Silent Unity: Some time ago I wrote to you and asked for prayers to help me to get rid of kidney trouble. The trouble vanished as soon as I learned to let go of it. I cannot begin to tell you how truly grateful I am for the healing.—*Mrs. W. M. S., Denver, Colo.*

FILLED WITH PLENTY

Society of Silent Unity: I came into possession of a copy of your little magazine, *Unity,* almost a year ago. At that time everything seemed to have gone wrong. Domestic troubles over which I had no control had left me and my five little children on a little Florida farm, destitute. My health seemed to be gone, and it appeared to me that everything else in life worth having had gone. My children were hungry and I had no way of providing food or clothing for them, when a kind Providence placed this little book in my hands. I had always prayed, but always with fear in my heart instead of faith. *Unity* magazine showed me the difference. I wrote to you asking for prayers, and started praying myself—in the right way. Immediately I was offered the management of a business that has enabled me to provide nicely for my children. We have a nice car to use when we wish to go any place. My health has improved wonderfully. I am never sick. And above all else I am happy and contented to let things remain as they are until God sees fit to have it otherwise.—*Mrs. A. B. A., Micco, Fla.*

Society of Silent Unity: I wrote to you some time ago asking you to pray for us. I mentioned that my husband had been thrown out of work because he persisted in being honest against the wishes of his employers. I am happy to tell you how delighted my husband and I are that our prayers have been answered.

My husband has obtained a position again in his own trade. He was chosen from among ninety applicants. It is wonderful how the black clouds have dispersed. It is an experience that we shall never forget.—*Mrs. F. C. L., Redmile, Notts, England.*

Society of Silent Unity: Several weeks ago I wrote to you asking for prayers for our business, which was below normal. Since then it has increased almost fifty per cent. We have been able to employ more persons and also to make improvements.—*Mrs. H. E. G., Anaheim, Calif.*

Society of Silent Unity: I asked you to pray that I would rent my house, which had been vacant for about three months. Your prayer has been answered, I have rented my house.—*Mrs. C. Y., New Orleans, La.*

HE SHALL HAVE ABUNDANCE

Prosperity Bank Department: I cannot praise enough the excellent drill in constructive thinking that the prosperity bank plan gives one. Heretofore I always began to slide down hill about the third or fourth day, or to slump suddenly, and then I had to climb up again painfully. There is now no sliding back, because the daily drill in prosperity thinking establishes a self-acting brake.

Our affairs have changed in an astonishing way of late. Some of our friends are beginning to believe that we have secretly received a rich legacy, which of course is exactly the truth. With grateful hearts we recommend the bank plan to any one who thinks that he is in need, and we praise the originator of the idea.—*B. P., Oakland, Calif.*

Prosperity Bank Department: We asked you to assist us in developing our mineral prospect, and to pray that, if it was not to be a success, something else would open up for us.

Our partner quit and abandoned the prospect, and we could not work it by ourselves. Neighbors who own a cottage in M—— then gave us the use of their nicely furnished home and a three-room office space down town for use as a *masseur's* parlor. All that they ask in return is that we look after their three sons while in school this year. They will pay most of the expense and let us have supplies at wholesale prices. They left two months' supply of provisions of all kinds for us to begin on. Words fail to express our gratefulness to Silent Unity.—*Mrs. L. E. B., Marathon, Tex.*

Prosperity Bank Department: I am inclosing herewith $5 in payment for my prosperity bank subscriptions and as a wee contribution to your splendid work. I feel deep gratitude for your loving help to me during the last five years (in which I have had twenty-three prosperity banks).—*B. C., Boston, Mass.*

SEARCH THE SCRIPTURES

Correspondence School Department: Find inclosed $3 as a love offering to apply on the primary correspondence course which I am studying. I am very

much pleased with the course. I am now on the sixth lesson, The Great Demonstration. It is a great, consoling thought to realize that here and now I have the opportunity to demonstrate eternal life. I fail to find words to tell you how much this correspondence course means to me in the living of my life.—*W. A. O., Owensboro, Ky.*

Correspondence School Department: Inclosed is the closing episode of my lessons, the essay on love. I wish that it were the beginning instead of the end. I have enjoyed the lessons very much; the change that they have made in me and in my environment has been remarkable. Through the study of this correspondence course, Truth has been so clearly defined to me that I am able to apply a remedy for any condition that arises. Inclosed find a love offering. God bless you.—*H. L. M., New York, N. Y.*

MY HELP COMETH FROM JEHOVAH

Unity School of Christianity: During the late winter and early spring of 1929, two young miners and a young woman (cook) were isolated at one of Idaho's hard-to-reach mining camps. Three of your little Unity books were found cached away on a shelf. I can't commence to tell you how we read them over and over and thought and wondered about them, or how they brightened our long dreary evenings. There were other men at camp, but these two men and myself were so interested in what we read that we preferred to be alone. When we left we divided the books. One of the boys asked that I copy my book word for word and mail it to him so that he might not be without it. We enjoyed the poetry very much. When I can afford it I'm going to subscribe to *Unity* for myself and for those two young men.—*Mrs. E. H., Coeur d' Alene, Idaho.*

Unity School of Christianity: Your publications are an invaluable tonic. *Weekly Unity* seems to help the most, only I wish that there were more of it.—*J. O., Trenton, N. J.*

FOR BY THY WORDS

Unity Good Words Club: I am earnestly trying to use only words of Truth, and I notice results in many

ways. I notice that I am daily becoming more steadfast in the smaller things which I used to dislike so much, such as the routine tasks at home and in the office.

Then, too, the statement of divine order is truly making me much more orderly, making me plan things more wisely, helping me to get my desk cleared more quickly, and so on.

If illness or pain is mentioned, I often find it easy to speak a word of Truth without making it sound trite.

I am in the collection department of one of the largest organizations in Cleveland, and the collection manager has come to realize the power of prayer. Together we treated a list of our seemingly most miserable customers, and we are already getting results.—*R. B., Cleveland, Ohio.*

UNTO US A CHILD

Society of Silent Unity: The maternity lessons that you sent me gave me much comfort and the prayers that were offered in my behalf by Unity and by myself have been wonderfully answered. God gave me a beautiful baby boy. I had a perfect confinement. Up to the time the baby arrived I repeated the prayer that you so kindly sent.—*Mrs. L. H., Belleville, Ill.*

Society of Silent Unity: It is with great joy and gratitude that I am writing to you that my wife gave birth to a splendid baby boy June 20.

It was the most wonderful experience she ever went through. She awoke me at 1:30 a. m. and said that the time had come. We arrived at the hospital at 2 a. m., and at 2:30 a. m. she had been delivered of a seven pound and eleven ounce boy without taking an anæsthetic of any kind, and with only one short pain. Immediately afterwards she looked better than she had for more than a year, and she felt fine.—*W. W. T., Norwalk, Conn.*

BRING YE THE FULL TITHE

Society of Silent Unity: It gives me great pleasure to inclose this check, and as I bless the check I know that it multiplies itself more times than you or I can count. When I tithe I do not know why it is, but the

increase is great. I bless you and thank you for showing me the way to tithe. No one could give too much to your Silent Unity.—*E. O. H., Santa Barbara, Calif.*

HE IS MY REFUGE

Chiloquin, Oregon—You will find inclosed a money order for $3, which I saved in my prosperity bank. I am very grateful to God and to Unity for the benefits I have received. My husband and I are more congenial; I have learned to be a peacemaker; petty things do not bother me any more. I live in today. I let God take care of yesterday and tomorrow for me. When I feel that I am straying away from Him I have only to think of my meditation for the day, and all evil and doubt disappear, and I am again safe with the loving Master.

A great lesson was taught me a short while ago: I awoke one morning with a rash all over my throat, arms, and chest. It caused a terrible itching sensation. I became frantic with fear and I immediately applied a poultice of sulphur and lard. The itching grew worse. I tried one remedy after another and none of them seemed to help me. The trouble went on for several days. My husband insisted that I see a doctor, but instead I picked up *Weekly Unity* and started to read the "Some One Prayed" column. After that I read several healing lessons, and then I prayed quietly to my heavenly Father and asked Him to forgive my sins and to take all fear and doubt away from me. I thanked Him for His blessing and I knew that I was healed. Within two days all appearances of rash had gone. I have learned my lesson: there is nothing to fear, so long as we remember that God is with us. My husband is working steadily and has inherited a sum of money. Everything in general looks brighter and we both feel that we are really on the road to true prosperity.—*Mrs. C. R. W.*

FATHER, I THANK THEE

Unity School of Christianity: I am very happy that I sent *Unity* to my friends, for they are getting untold good from it. One of them told me that it seemed as if she could not get through some days without it. Another writes that she cannot express her appreciation of "beautiful *Unity*." In fact, all those for whom

I subscribed express their appreciation of the help that they receive from it. Its message is very practical and workable. *Unity* goes to work with you every day, and stays right with you every day in the week. —*Mrs. A. H. S., Reno, Nev.*

Unity School of Christianity: Unity came to me when it seemed that even God had turned away. It restored my faith.—*Mrs. W. D. S., Brooklyn, N. Y.*

Braintree, Mass.—Unity Daily Word gives me the greatest possible help for health and prosperity. I have passed it on to others who also enjoy its inspiration.—*M. S. F.*

LOVE ONE ANOTHER

Sapulpa, Okla.—I praise God that everything is turning out well with us. Two years ago I was making $40 a month, living in a two-room house with barely enough for my little family to eat. Now I have a good position, a beautiful little house, some lovely furniture, and a peace that "passeth all understanding." I am not giving myself credit for all this. I know that had I not had this understanding through Unity the Christ consciousness would have been harder to acquire, and I have not yet acquired it in the degree that I desire. But I know that "all things are possible to him that believeth." My love goes out to every worker in Unity, and when I receive a letter from Silent Unity I feel joyous from the top of my head to the end of my toes.—*V. G.*

Unity School of Christianity: I have read the book, "The Sunlit Way," many times, but I hesitate to express my enthusiasm lest it appear presumptuous. However, the book is very emphatically compelling in its gentle understanding and beautiful expression. —*Mrs. R. W., Los Angeles, Calif.*

Society of Silent Unity: I am very grateful for the loving service that you have given us in the Father's name. The inharmony is gone from our home as darkness disappears when you turn on a light.—*Mrs. C. B. D., Spokane, Wash.*

New York, N. Y.—It gives me pleasure to say that I consider *Wee Wisdom* the finest magazine for children that I have ever seen. The children can hardly wait for it to arrive each month.—*P. M. F.*

HELPS FROM SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Please explain to me the difference between personality and individuality; also, why you do not believe in material prosperity.—*Extract from a letter received by Silent Unity.*

We look on personality as the expression of the mortal, limited consciousness of man, which must be put off, while individuality is the sum total of what a person is in his true self, and this individuality must become one with the Divine. Many persons use the words personality and individuality interchangeably, and one must decide from the context just what the writer or speaker means.

As to "material" prosperity: We do not believe in matter apart from Spirit, because we do not believe that there is anywhere absence of the life, love, substance, and intelligence that are God. Material prosperity is the outer manifestation of supply, and this is really just as spiritual as the spiritual riches, the divine idea of abundance, at the back of it. Prosperity is material only when man believes in materiality and through his mortal consciousness places on it the stamp of materiality.

True, spiritual abundance, or the inner wealth, naturally becomes visible as outer supply, call it human or material as you will.

I am an artist, and I feel that my hand is being guided by the great masters. Do you think that I should seek to contact them more closely.—*Extract from a letter received by Silent Unity.*

Our illumination has given us the knowledge of the indwelling Christ. Our study, our work, and our teaching are for the purpose of manifesting His omnipresence.

We are not interested in psychic phenomena,

or in receiving help from those who failed to unify Spirit, soul, and body in a living expression of the Christ of God. All our powers should be under the direction of the indwelling Christ mind. Consciously or unconsciously to give oneself up to the direction of souls who are out of the flesh, or to the states of mind that are produced by contemplating their present life and expression, is unprofitable and leads to loss of one's own dominion. So long as one permits such experiences one will not attain the Jesus Christ consciousness of life and light and power and freedom.

We are concerned with expressing with living ideas the real beauty and perfection and strength and power of the Christ in our own souls and bodies. We do not feel that paintings, however wonderful or whatever their source, can quicken and heal and give the life abundant that Jesus Christ promised. One who would be a real spiritual teacher and leader should develop the Christ powers from within and do the works which Jesus Christ did and which He promised that we should do. There is nothing recorded that leads us to believe that Jesus Christ was ever dominated by the mind of Moses, or of David, or of Isaiah. His works of love and wisdom and power certainly were not the results of His mind and hands' being guided by any man in the flesh or out of it. Jesus knew Himself to be the radiant expression of God, the Father, who dwelt within Him as His very mind and life and substance.

LIKENESS TO GOD

Rejoice we are allied
To that which doth provide
And not partake, effect and not receive!
A spark disturbs our clod;
Nearer we hold of God
Who gives, than of his tribes that take, I must
believe.

—*Robert Browning.*

THE CHRIST SPIRIT

These excerpts from exchanges are evidence of how the Christ principles are being put into practice in various parts of the world.

JEW AND CHRISTIAN EXCHANGE PULPITS

When some churchgoers of South Bend, Ind., wanted to do something to foster good will and closer understanding among people of so-called different beliefs, they had the advocates of two forms of faith exchange pulpits. We quote from a South Bend newspaper:

"A Jew's Appreciation of Christianity" and "A Christian's Appreciation of Judaism" were the respective subjects discussed Sunday morning by Rabbi William Stern and the Reverend Elmer Ward Cole, the former speaking in the First Christian church and the latter in the Temple Beth-el.

In taking up his subject Rabbi Stern made the following comment:

For a rabbi to be permitted to stand in a Christian pulpit on a Sunday morning and to deliver the message of the day indicates a broader sympathy and a higher unity among the various religions of the world. It is just such occasions as these that will help to bring about the kingdom of God for which we are all striving.

Rabbi Stern probably knew that the Christian congregation would be mostly interested in hearing what he, a Jew, had to say of Christ, and he did not disappoint them. We again quote from the newspaper's report of his words:

I take it as expressive of the attitude of the modern Jew toward Jesus that He was one of the greatest men that ever lived. His personality was so powerful, His message so challenging, that He inspired countless men to lay down their lives that they might make His message known to all the world.

Jesus stressed the inwardness of religion. He was opposed to ostentation and display. He loved humanity with an unbounded love. To Him all mankind was one.

The Sermon on the Mount is one of the greatest codes ever articulated by man. We find in it the highest morality, the noblest conceptions, the loftiest ideals, and behind it is a tremendous personality, who breathes into this message the breath of life. I do not hesitate to say that if mankind were to live up to the spirit of Jesus' teaching for one day and were to make His message actual in their lives, the kingdom of God would indeed come into existence at once.

Our task today is to bring about the moral regeneration of humanity. As Jews and as Christians, each living up to the highest and best that he believes, we can stand shoulder to shoulder and work together to solve the great problems that confront us until the reign of God will be made manifest on earth.

The Reverend Mr. Cole's comments on Judaism must have been quite as interesting to the Jewish audience as were the rabbi's words to the Christian audience, for the Christian minister addressed the Jews as follows, in part:

I appreciate the fact that the Jew has concerned himself chiefly with life on this side of the grave and that he has emphasized society rather than the individual. He has given the world a greater appreciation of the beauty and sublimity of the life of Jesus than any other body of people.

The greatest force in human life is the law discovered in the heart and soul of humanity. As man discovered moral law, he began to write it, the first being the Ten Commandments. He now appreciates that love is the fulfillment of law. I believe the law of right, truth, and love pertains not only to man but to the vast realm in which he lives. It makes little difference what we call the power back of the universe, but it is a power we must accept. It is the duty of man to work with the universe in achieving high ideals.

WHAT REALLY COUNTS

Some persons are of the opinion that religion is dying out in the American nation. They may have reason for their opinion if they conceive of religion as a matter of rites, ceremonies, and denominational labels. But if we understand religion as a spirit of love, such as Jesus Christ taught and practiced, we know that religion is stronger now than ever before. The very fact that rites and ceremonies are decreasing in importance indicates that the spirit which they have hitherto bound now has more freedom.

Angus S. Hibbard, Chicago capitalist, is one who conceives of true religion as a feeling of good will among mankind. We quote his words as published in the Union City (Mich.) Register-Weekly:

> I cannot agree that American cities are becoming de-Christianized and that religion is dying out. The contrary is true. Employers of labor are, to a greater extent each year, carrying Christianity into their business in higher wages, shorter hours, and better surroundings. More than ten million men and women in many kinds of employment throughout the country have had provided for their benefit pension funds, medical service, sick benefits, savings and investment clubs, and opportunities for recreation.
>
> Corporation heads and boards of directors concerned with millions of employees are saying, with increasing emphasis, that their business endeavors are trusts not for the benefit of stockholders alone, but for those whom they serve and employ. Hundreds of thousands are directly and indirectly sharing in profits and participating in management.
>
> Consciously or subconsciously, mankind is religious and instinctively has the Christian spirit. . . .
>
> The multitudes may divide themselves into sects, creeds, and isms, in the desire for particular expression, just as they divide in language and ways of living, but underlying it all is the wish to "do good unto all men."

THE PURPOSE OF UNITY

THE UNITY SCHOOL of Christianity is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man, in all things.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our lives and from our doctrine. There would be no difference of opinion among Christian people if human ideas did not prevail to a great extent, for there is but one Truth, and some day we shall see eye to eye.

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experiences by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

We Resolve—

Visioning the eternal now, there is no necessity for any "special time" to agree with the eternal principles of life, which I believe to be the purpose back of resolutions. I rejoice always to declare steadfast purpose in the Truth. I believe in my unity with the eternal laws of Being. I believe in the eternal now.

No longer cringing slave of Time,
Bound to his chariot wheel of years,
Through Christ, I've claimed my source divine,
And straight my soul's unfettered from its fears.

MYRTLE FILLMORE

I am often asked for an all-round resolution for the busy man or woman.

There is no all-round resolution that will meet every need. What do you want to demonstrate? Get your objective, then put the right idea back of it, and your problem will be solved.

Jesus gave us the best all-round attitude for the irresolute mind, in His words:

"Not my will, but thine, be done."

CHARLES FILLMORE

My time is my comprehension of eternity. My acts are my acknowledgments of opportunities. Let me daily increase in wisdom, that my comprehension and my acknowledgments may daily move toward perfection.

IMELDA OCTAVIA SHANKLIN

I am resolved to act as if Heaven were here, or nowhere. Since eternity is upon us, let's be happy—it's up to us anyway.

RALPH E. BOILEAU

I am resolved to remember all the good that I can.

LOWELL FILLMORE

Be it hereby resolved: Spirit's will and resolution be yours and mine through the coming years.

FRANCIS J. GABLE

A New Year's resolution? One solution to a problem —without a re-solution—is enough for those who apply the message which *Youth* magazine brings them each month.

ERNEST C. WILSON

My resolution: Through *Unity Daily Word* to make you happier, healthier, and richer.

FRANK B. WHITNEY

I resolve to leave more of myself behind each day, putting on more of the Christ.

E. V. INGRAHAM

Have you made your resolutions for the New Year? Perhaps you have decided to go in for study and improvement. The long winter evenings afford a splendid opportunity for study, and we know of no more worthwhile book than *Lessons in Truth.* Each chapter is a complete lesson in itself, with accompanying question helps. Dr. Cady's writings are characterized by clearness and simplicity of style. The book is attractively bound in cloth, price $1.

Good years and bad years are the lot of those who do not work in accord with principle. *Christian Business* points the way to principle, which is Truth, and explains how those who let divine wisdom work through them know that the new year will be a good year. Why not let the new year be a *Christian Business* year?

Child Unfoldment, by Edith Kinley and Francis J. Gable, was written primarily to guide teachers in training little children. But after all a child's first teachers are its parents, and so this book has proved helpful to parents also. It deals with situations requiring wisdom and tact, and gives practical solutions of the difficulties presented. The book comes in cloth binding at $1.

Have you a friend who is not so happy and healthy and prosperous as he ought to be? Truth teachings (which is simply a name for the practical method of applying the teachings of Jesus Christ to all the problems of life) have helped multitudes to happiness, health, and prosperity. Why not send your friend a copy of *Weekly Unity?* If you pre-

fer, write and ask the publishers to send him a free sample copy. They will be very glad to send it. Your name will not appear on the sample copy or wrapper.

If you are interested in hearing Charles and Myrtle Fillmore speak directly to you, we suggest that you order our ten-inch hard-surface record giving *The Unity Statement of Faith,* by Charles Fillmore, and *A Greeting to Unity People,* by Myrtle Fillmore. The price of the record is 75 cents.

Do you know the value of a few moments' devotion early in the morning? *Unity Daily Word* will help you to start the day with a sense of nearness to God. January 1 is a splendid time to begin studying this magazine. Subscribe for it, and see what a year of constant association with it will do for you. We will gladly send you a sample copy.

If you intend to take up the study of Truth, you will find a wealth of helpful instruction in Charles Fillmore's booklet, *Directions for Beginners.* A chapter on the basis of life and manifestations is followed by a brief course in mental training, consisting of denials and affirmations for each day of the week. The price of this booklet is 25 cents.

Now is the time to order a subscription to *Wee Wisdom* so that the young friend to whom you send it may enjoy the opening installment of an absorbing serial story that begins in the January issue. The story is "Sportsmanship," by Warren Traylor DeWitt. It features an exciting bit of rivalry between two boys, and is just the kind of story that appeals to both boys and girls.

The January issue of *Youth* magazine will contain a number of interesting articles and pictures graphically describing the ways in which Unity ideas are being used by many of the stars, directors, writers, and others connected with the motion picture industry. Material for these articles was obtained at first hand by the editor of *Youth,* who recently visited Hollywood, and met and interviewed many persons connected with motion pictures.

When moving to another city, please notify us promptly of your change of address. The post office will not forward any magazine from one city to another.

In January an outstanding article by M. Law entitled, "And a Constant Memory of God," will appear in *Weekly Unity.* It is an article on spiritual healing, and suggestions are given whereby one may contact the great, omnipotent, healing Power within one.

If you are interested in Sunday school work, you will find a subscription to *Unity Sunday School Leaflet* a great advantage. In addition to explaining the International Sunday school lesson for the day, it contains material suitable for the primary, intermediate, and young people's classes, in which respect it is unique, as most Sunday school leaflets deal with only one of these departments. A year's subscription, $1.

When you or your friends are visiting in Kansas City be sure to visit Unity Inn. It is the largest strictly vegetarian cafeteria in the world, and is one of the show places in Kansas City.

Heaven Now, a booklet by Ralph E. Boileau, Unity lecturer, has for its keynote the thought that heaven is here, within our hearts, and not awaiting us somewhere at some future time. If you have not entered the kingdom of heaven in your own consciousness, you will want to read *Heaven Now*. Price, 50 cents.

Your news dealer can furnish you with copies of *Unity*, *Unity Daily Word*, *Christian Business*, *Youth*, and *Wee Wisdom* magazines. 15 cents each copy.

AN IDEAL SUBSCRIPTION SERVICE

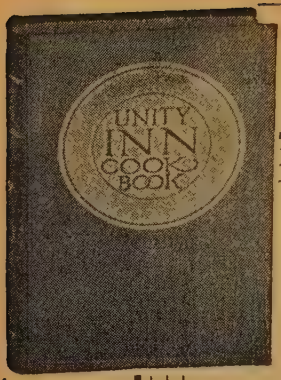
You can have this by following these suggestions:

(1) When giving a change of address always give your *old* address as well as your new one. Also be sure to mention the name of each Unity magazine to which you are a subscriber.
(2) Always give your name and address the same way.
(3) Avoid sending currency in ordinary mail.

UNITY PERIODICALS

Read, Study, and Apply Unity Teachings, To Live Happily

Unity Daily Word—A page for each day
Weekly Unity—Everyday, livable truths simply told
Christian Business—Puts Truth into business
Unity—Devoted to Christian healing
Youth—Appeals to youthful readers
Wee Wisdom—Teaches Truth to the little folk
Single copies, monthly periodicals, 15 cents; *Weekly Unity*, 5 cents
Yearly subscriptions, $1.50.



Unity Inn Cook Book

NOW

$1.50

Bound in blue washable keratol
910 recipes for meatless cookery
Each dish tested in Unity Inn kitchen
Balanced menus for each season of the year
Special menus for children

The *Unity Inn Cook Book* has long been the culinary guide to many housewives who realize the value of health diets. It is a collection of recipes which will help one prepare meals that are delicious and at the same time healthful.

In the past *Unity Inn Cook Book* has sold for $2, but as it is Unity's desire to have each of its books within the reach of every one it has been reduced to $1.50.

Each member of your family will be benefited by your ordering this book.

A New Book for the New Year

REMEMBER

Do you retain what you read? In looking over your periodicals do you not often discover some gem of thought that you particularly wish to remember? Unless you take the trouble to copy it in your notebook, is it not sure to evade you just when you try to recall it?

Readers of *Weekly Unity* enjoy regularly the articles called "Things to Be Remembered," by Lowell Fillmore. In order to retain the helpful suggestions contained in this series, they have asked us to publish the articles in book form. *Remember*, by Lowell Fillmore, is the outcome of those requests. It is in dark green cloth binding, gold stamped.

The price is $1.

CHRISTIAN HEALING

by Charles Fillmore

Christian Healing is in reality a television talk with our higher selves. Our acquaintance with radio and electricity convinces us that back of these wonderful demonstrations lies a great invisible power.

Within ourselves we feel the stirrings of this same power, as it seeks to come into greater manifestation through our lives. We need to know more about this invisible power, and Charles Fillmore tells about it in his interesting book, *Christian Healing*. Price, $1.

A CHAIN IS NO STRONGER THAN ITS WEAKEST LINK

Where does your weakness lie? Do you lack faith, are you a victim of fear, have you poor health? These are some of the weak links in the invisible chain that binds man to his Creator.

Unity magazine seeks to help you eliminate weakness and cultivate strength. Within man is a dormant power on which he can draw

To build up health
To overcome inharmony
To triumph over adversity
To attain peace and happiness

Unity magazine seeks to help you contact the power within you. It directs your thought toward healing through prayer; toward overcoming inharmony of body, mind, or affairs.

If you are not now a subscriber to *Unity* magazine, we invite you to become one and avail yourself of its helpful message. To our old subscribers we wish to announce that 1930 will measure up to the usual standard, and, we believe, surpass it.

A year's subscription, $1.50

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Unity Books and Booklets

For Beginners

Caroline Napier		$ .50
Directions for Beginners		.25
Directions for Beginners	Spanish, $.10; German	.25
Getting the Clear Realization		.25
Lessons in Truth	cloth	1.00
Lessons in Truth	French, Swedish, Italian, Norwegian, $.75; German or Dutch	1.00
Miscellaneous Writings	cloth	1.00
Miscellaneous Writings	French, German	.75
Unity's Statement of Faith		.10

On Healing

Christian Healing		1.00
Christian Healing	French $.75; German	1.00
Divine Remedies	paper, $.75; de luxe	3.00
Divine Remedies	French	.75
Heal Thyself		1.00

On Prosperity

*Be Ye Prospered		1.00
Spiritual Law in Business, The		.25

On the Silence

Book of Silent Prayer		.50
Methods of Meditation		.35
The Silence		.50

Pertaining to the Home

Child Unfoldment		1.00
Cook Book, Unity Inn	washable keratol	1.50
Truth in the Home		.75

Inspirational

Beginning Again		.35
Faith That Removes Mountains	German	.25
Finding the Christ		.25
Finding the Christ	German, Spanish, or Swedish	.25
*Remember		1.00
*Sunlit Way, The		1.00
*What Are You?		1.00

Devotional

My Litany		.10
Truth in Song		.50
Unity Song Selections		1.00

For Advanced Study

Inner Vision		.50
Selected Studies	paper, $.75; cloth	1.50
Talks on Truth		.75
Unity Tract Index		.50

Juvenile

Aunt Joy's Nature Talks		.75
*Little Susie Sleep Ears		.75
Love's Roses		.25
Sunrise Calling		2.00
Treasure Box		.50
Wee Wisdom Picture Book		.50
Wee Wisdom's Way		.75
*White Stockings and Other Tales		.75

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Is It Time to Renew?

If this copy of *Unity* comes to you in a pink wrapper, your subscription has expired. In order not to miss a single issue just write on the wrapper, "Please renew," and mail it, with your remittance, to Unity School of Christianity, Kansas City, Mo. Renewal price, $1.50 a year.

IS YOUR

Belief Criticized?

Read the answer to this question in *What Are You?*, by Imelda Octavia Shanklin. She says that few criticisms will be made of your faith if you really know your faith and consistently live it. We quote from her book. "The world is little interested in what you believe. It is tremendously interested in what your belief causes you to do."

You will find in *What Are You?* the answers to a host of important questions. Miss Shanklin handles her subject with an assurance born of many years' experience in living and teaching the practical religion of Jesus Christ.

Price, $1

Beginning Again

By

F. B. Whitney

There is inspiration in the words, "*Beginning Again*" and, as the title suggests, this booklet is appropriate to be read at the beginning of the new year.

Beginning Again will help you to get a fresh outlook on life, to realize that yesterday's mistakes and heartaches belong to the past, and that you are concerned only with making today count.

You will find that *Beginning Again* helps you to renew mind and body, to begin the new year with a stronger grip and fresh determination. It is attractively bound in blue and lavender, with sunrise design in gold.

Price, 35 cents.

"Wees" in Children's Homes

Silent-70 is supplying subscriptions, free of charge, to "children's homes," and many of our friends are especially interested in this work, believing that childhood is really the most important phase of our experience. "As the twig is bent the tree's inclined." In public institutions the child explores the minds of his companions, and what he finds there influences his own mind. It is important therefore that the child mind be filled with true thoughts, and we rejoice to report that we have many "WEES" (readers of *Wee Wisdom*) in children's homes and we have the hearty coöperation of those in charge of such homes. We often receive such letters as the following:

"We sincerely thank you that '*Wee Wisdom*' will be mailed to us another year as a gift from Unity. We believe the contents of this magazine to be splendid for our children. I have looked over numerous copies myself, and feel that the literature is very wholesome and helpful."—*Superintendent of a Home in Oregon.*

A GOOD NEW YEAR'S RESOLUTION

I resolve to start the New Year right by each day endeavoring to know myself, so that I may find—

GOD
- LOVE
- HAPPINESS
- JOY
- PEACE
- FAITH
- UNDERSTANDING
- PROSPERITY
- HEALTH

Our Course of lessons is alive with messages that will show you the way to become acquainted with God within you, the source of your good. Read in this magazine the testimony of those who are studying, and ask us about our plan.

CORRESPONDENCE SCHOOL DEPARTMENT.

WHERE UNITY PUBLICATIONS ARE SOLD

This directory of centers and dealers is published to inform you where you can purchase Unity literature. The listing of a center's name here does not necessarily mean that we indorse the interpretation of Christian principles that is taught at the address given.

ALABAMA

Birmingham—Unity Cen, 411 Farley bldg
Mobile—Unity Cen, 950 Old Shell rd; Unity Study Class, 256 N Conception

ARIZONA

Phoenix—Unity Truth Cen, 227 W Monroe
Tucson—Truth Cen, 1215 N 3rd

ARKANSAS

Hot Springs—Steigler Bros, 520 Central
Little Rock—Unity Truth Cen, 809 W 15th

CALIFORNIA

Alameda—Home of Truth, 1300 Grand
Alhambra—Unity Truth Cen, 14 S Second
Berkeley—Unity Cen, 1805A Bonita
Compton—Eleanor Judson, 406 W Orange
Escondido—Unity Soc, Palace hotel
Fresno—Emilie Weisenberger, 105 N Van Ness
Glendale—Unity Cen, 615 N Central
Hollywood—Unity Lib, 1030 Western; Ellen M Hilton, 6341½ Homewood ave; Unity Cen, 7543 Norton
Inglewood—Unity Soc, 705 Myrtle
Ione—Unity Circle, Box 242
Long Beach—Unity Soc, 432 Locust; Metaphysical Studio, 121 Chestnut
Los Angeles—Unity Cen, 2120 S Union; Unity Fellowship, 1932 W 7th; Unity Truth Cen, 337½ S Hill; Home of Truth, 1975 W Wash; Bullock's; Unity Assembly, 233 S Bdwy, rm 424; Unity Study Classes and Lib, 2800 Brighton; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 688 Wilshire pl; Unity Fellowship Cen, 1002 S Burger; Mrs J F McNamee, 1466 Silver Lake blvd; Anna McMillan, 4118 Central; DeVorss & Co, 843 S Grand; Jones Book Store, 426 Sixth; Fowler Bros, 747 S Bdwy
Modesto—Unity Reading Rm, 319 Cedar
Napa—Unity Cen, 1730 Oak
Oakland—Unity Truth Cen, 1450-B Alice; Truth Cen, 3006 Fruitvale; Meta Lib, 532 16th; Study Class, 878 Wood; H C Capwell, 14th and Clay
Pasadena—Unity Soc, 11 N Oak Knoll, rm 201; Brown Shop, 190 E Colo; Church of Truth, 690 E Orange Grove; Unity Truth Cen, 65 S Roosevelt
Redlands—Unity Truth Cen, 906 Tribune
Richmond—Beulah W Tiller, 146 2d
Sacramento—Unity Cen, 921 10th
San Bernardino—Unity Truth Cen, 896 F
San Diego—Unity Soc, 412 A; Ivy Nell de Witt, P O Box 312; Artemisia Book Shop, 1186 Sixth
San Francisco—Unity Temple, 465 Post, Women's Club bldg; Meta Lib, 177 Post; Home of Truth, 1919 Sacramento; Calif Truth Cen, 68 Post; Mission Unity Cen, American hall, 20th and Capp; Truth Cen, 210 Post
San Jose—Christian Assembly, 72 N 5th
Santa Barbara—Truth Cen, 277 E Arrellaga
Santa Cruz—Universal Truth Cen, 151 Garfield; Meta Lib, 51 Church
Santa Maria—Mrs M A Kelly, 215 W Fesler
Santa Monica—Unity Truth Cen, 528 Arizona
Santa Rosa—Unity Cen, Masonic temple, 4th st
Sebastopol—Unity Truth Cen, Palmknolla, Petaluma ave
Sierra Madre—Unity Cen, 270 W Central
S Pasadena—Unity Cen, 1141 Fremont
Stockton—Unity Cen, 822 N Center
Tulare—J F Manning, 258 North N
Van Nuys—Unity Truth Cen, P O Box 968

COLORADO

Colorado Springs—Home of Truth, 217 DeGraff bldg
Denver—17th ave Community church, 17th & Emerson; Publication Book store, 514 15th; Herrick Book & Staty Co, 934 15th
Greeley—Truth Cen, 1053 Gr View pl
Pueblo—Unity Reading Rm, 419 Central blk

CONNECTICUT

Hartford—Unity Studio, 93 Brown Thomson bldg

DISTRICT OF COLUMBIA

Washington—Unity Soc, 1326 I, nw

FLORIDA

Daytona Beach—Unity Cen, 132 S Wild Olive
Jacksonville—Unity Cen, Seneca hotel, Ocean and Duval; Unity Cen of Truth (colored), 804 Pippin
Lakeland—Unity Truth Cen, 321 S Mass
Miami—Unity Cen, 236 N E 5th st; Truth Seekers' Home, 64 N E 38th st; Magic City Book store, 29 S E First ave; Pictorial Cen, 148 N E First ave
Orlando—Anna M Nicholson, 417 Lake
St Petersburg—Unity Truth Cen, 664 5th ave S
Sarasota—Unity Truth Cen, 141 Halton bldg, S Pineapple ave
Tampa—First Unity Soc, 222 W Lafayette; Unity Cen (colored), 1107 Marion;

GEORGIA

Atlanta—Robert B Harrison, 413 Chamber of Commerce bldg

IDAHO

Boise—Unity Truth Cen, 517 N 10th
Twin Falls—Gertrude H Tracy, 328 7th E

ILLINOIS

Aurora—Mrs Minnie Brunnemeyer, 274 Evans
Chicago—Unity Fellowship, 64 E Jackson blvd, suite 508; Unity Soc, 511 Capitol bldg, 159 N State; Home of Truth, Edith Reynolds, 807 Lake View bldg, 116 S Michigan; Divine Science College, 1414 Straus bldg, 310 S Mich; Unity Cen

(colored), 4307 S Mich
Danville—Class of Practical Christianity, 128 N Vermillion
Decatur—Unity Reading Rm, 1058 W Forrest
Hubbard Woods—Mary S Atwood, 1097 Merrill
Peoria—Unity College, 1817 Main
Rockford—Unity Cen, 210 Stewart bldg
Springfield—Lawrence Cen, Constructive Thinking, 227½ S 6th
Waukegan—School of Light, 1025 Woodlawn

INDIANA

Indianapolis—Unity Truth Cen, 417 Kresge bldg; Unity Lib, 1144 N Missouri
Vincennes—C S Miller, 316 Main

IOWA

Burlington—Race Service Soc, 1424 West
Cedar Rapids—Unity Cen, 1011 2d ave e
Davenport—School of Div Science, McCullough bldg
Des Moines—Unity Truth Cen, 236 K P bldg
Sioux City—Unity Truth Cen, 605-07 Davidson bldg
Waterloo—Unity Cen, 322 Lafayette bldg

KANSAS

Kansas City—Unity Cen, 747 Minnesota
Salina—Mrs Olga Palmer, 713 Gypsum
Topeka—Unity Truth Cen, 111 E 7th
Wichita—Life's Harmonies Truth Cen, 2221 E Central

KENTUCKY

Lexington—Unity Library, 24 Northern Bank bldg
Louisville—Truth Cen, Martin-Brown bldg; W K Stewart Co, 425 S 4th; Unity Truth Cen, 66 Weisenger-Gaulbert bldg

LOUISIANA

New Orleans—P L Brothers sr, 2831 Constance; Unity Society, 2000 Carondelet
Shreveport—Unity Study class, 1196 Louisiana

MAINE

Saco—World Helpers Healing Home, Flag Pond rd

MARYLAND

Baltimore—Unity Cen, 225 W 25th

MASSACHUSETTS

Boston—Unity Truth Cen, 25 Huntington; Meta Club, 25 Huntington; Home of Truth, 111 Newbury; Old Corner Bookstore, 50 Bromfield; Home of Healing Light, 1 Queensbury st
Greenfield—Home of Truth, 10 Park
Lowell—Gertrude A Derby, 11 Cascade

MICHIGAN

Battle Creek—Book Nook, 90 Highway
Detroit—Unity Cen, 4108 Woodward; Mrs E H Burmester, 3419 Fisher
Flint—Unity Cen, 818 Grand Traverse
Grand Rapids—Ida Bailey, L L Club, 61 Sheldon; Mable Mead Howard, 132 Madison
Kalamazoo—School of Christianity, 209 W Dutton
Royal Oak—Unity Cen, 110 E 5th
Saginaw—Mrs J W Bliss, 423 S Michigan; Mrs Geo Vetterle, 1013 S 4th

MINNESOTA

Duluth—Unity Truth Cen, 215 W 2d
Minneapolis—Unity Cen, 1108 Nicollet, 205 Lafayette bldg; F M Barrett, 1607 Nicollet; Unity Soc, 512 Plymouth bldg
St Paul—Unity Truth Cen, 901 Globe bldg, Cedar & 4th; Krenik Photo Studio, 770 Selby; Christ Unity, 307 Degree of Honor bldg, 6th & St Peter

MISSOURI

Joplin—Unity Truth Cen, 226 Miners Bank bldg
Kansas City—Unity Lib, 913 Tracy; Unity Reading Rm, 1107 Waldheim bldg; Unity Cen, 3d floor Jewell bldg, Armour and Troost; Emery, Bird, Thayer, book dept; Bookman Library, 1106 Grand; Unity Cen (colored), 2216 Brooklyn
Lees Summit—Unity Community Soc, Unity Farm
St Joseph—Unity Cen, 307 Empire Trust bldg, 6th and Edmond
St Louis—Unity Cen, 533 Kings-Way Hotel; First Divine Science Church, 3517 Wyoming; Pearlstone Ptg & Staty Co, 905 Lucas

MONTANA

Bozeman—Unity Truth Cen, 301 S Black
Butte—Keefe Bros, 25 Park
Glasgow—Chas Gray Miller, 636 N 2d

NEBRASKA

Lincoln—Unity Soc, 202 Sharp bldg
Omaha—Meta Lib, 307 Patterson bldg

NEVADA

Yerington—Mrs C S Durand, box 67

NEW HAMPSHIRE

Manchester—Home of Truth, 153 Concord

NEW JERSEY

Atlantic City—Temple of Truth, Central Pier
East Orange—Unity, 19 Washington
Hackensack—Truth Cen, 360 State
Morris Plains—Julia M Woodcock, The Wee House, Franklin pl
Newark—Unity Soc, Berwick hotel; Mrs C H Stringer, 97 S 10th
Paterson—Unity Truth Cen, 98 Bdwy
Plainfield—Unity Cen, 418-19 Babcock bldg; 240 W Front
Ridgewood—Unity Cen, 25 Woodside
Vineland—Harmony Truth Cen, R 5 Brewster & Menantico rds

NEW MEXICO

Raton—May Schleifer, 321 N 4th

NEW YORK

Brooklyn—Unity Soc, 371 State; Unity Home of Truth, 333 Adelphi
Buffalo—Unity Soc, Hotel Statler, rm 4; Meta Sales & Loan Lib, 23 High
New Rochelle—Unity Cen, 490 Main
New York—Unity Soc, 11 W 42d; Brentano's, 1 W 47th; Times Square Book Shop, 1482 Bdwy; Unity Cen (colored), 2523 7th ave; Nanna B Sutton, 42 W 129th
Rochester—Unity Home of Truth, 633 East; Scrantom's, Powers bldg; Unity Study Cen, 107 Powers bldg
Schenectady—Unity Soc, 1029 University pl
Scotia—Florence Judkins, 84 Pleasant view
Syracuse—Katherine Carter, 155 E Onondaga; Blanche M Peters, 3158 Midland
Utica—Home of Truth, 5 Hobart

OHIO

Akron—Unity Cen of Truth, 34 S High st, Pythian Temple
Canton—Ralph Young, 139 Cleveland sw; Unity Cen, 17 Harris Arcade bldg
Cincinnati—Unity Cen, 28 E 6th; Divine Science Lib, 9 W 4th, rm 57; New Thought Temple Lib, McMillan and

Grandview; New Thought Healing Bethany, 11 W McMicken

Cleveland—Unity Cen, 2536 Euclid; Universal Temple, 1936 E 79th; Tucker School, 5012 Euclid; Church of Truth, Hotel Winton, Prospect & E 9th; Unity Cen of New Thought, 518 Carnegie Hall, 1220 Huron rd

Columbus—Unity Truth Cen, 63 S High, rm 532 Majestic theater bldg

Dayton—Unity Cen, Fine Arts bldg, 35 E First; Dollie Sandridge, 715 Germantown

Hamilton—Unity Temple, 112 Elvin

Marion—New Thought Studies, 454 Summit

Mt Vernon—Katherine K Staunton, 15 N Mulberry

Toledo—Unity Truth Cen, 213 Michigan

Warren—Unity Cen, 904-6 2d Nat'l Bank bldg

OKLAHOMA

Bartlesville—Unity Reading Rm, 410 Lannon bldg

Muskogee—Unity Truth Cen, 210½ W Bdwy

Oklahoma City—Unity Cen, 412 Baltimore bldg; Unity Home of Truth, 240 Arcade bldg

Okmulgee—Mrs Geo F Wyvell, 215 Okmulgee bldg

Tulsa—Unity Reading Rm, 501-3 Commercial bldg; Mrs B M Wilson (colored) 511 E Marshall

OREGON

Mill City—Jennie Christensen

Portland—Unity Cen, 113 Park; Meta Lib, 405 Yamhill; A W Schmale, 380 Morrison; Meier & Frank

PENNSYLVANIA

Erie—Unity Truth Cen, Reed hotel

Philadelphia—Unity Cen of Truth, 236 S 13th; Chapel of Truth, 1600 Walnut

Pittsburgh—Unity Cen, William Penn hotel

Wilkes Barre—Alice B Sadler, 57 Terrace

RHODE ISLAND

Providence—New Thought Cen, 72 Weybossett, rm 307

TENNESSEE

Chattanooga—Minnie Schultheis, 404 E 8th

Memphis—Unity Cen, rm 1, Woman's bldg

Nashville—Unity Cen, Tulane Hotel, 8th & Church

TEXAS

Dallas—Unity Cen, 205 Allen bldg

El Paso—Unity Cen, 305 E Franklin

Ft Worth—Unity Cen, 503 Worth bldg

Galveston—Purdy's, 2217 Market

Houston—Unity Cen, 1 New Majestic bldg

San Antonio—Unity Cen, 312 Maverick bldg

Waco—Unity Cen, 614 Brook

UTAH

Salt Lake City—Unity Truth Cen, 319 Atlas bldg

WASHINGTON

Bellingham—Unity Truth Cen, Cissna Apt Hotel

Chehalis—Alice L Ruth, 876 Folsom

Seattle—Unity Lib, 5333 21st st S W; T Elliott Ostlund, 3042 Arcade bldg; Seattle Cen, 1529 9th ave; Unity Soc, 1519 3d, rm 307 The McKelvey; Raymer's Bookstore, 905 3d; Garrot & Woodbridge, 4207 University way; Bookmart, 622 Pike; Truth Cen, Hotel Gowman; Unity Soc, 3339 White-Henry-Stuart bldg

Spokane—Meta Lib, 308 Norfolk bldg; Church of Truth, 6th & Jefferson

Tacoma—Unity Truth Cen, 932½ Bdwy; Walsh, Books, 1317 Pacific

Yakima—Church of Truth, 2d and B sts

WISCONSIN

Madison—Unity Home of Truth, 1812 Van Hise ave; Unity Cen, 253 Washington bldg, 119 E Washington

Milwaukee—First Unity Cen, 424-440 Commerce bldg

Racine—Unity Cen, 402½ 6th

WYOMING

Casper—Unity Study Club, 959 Oakcrest

AUSTRALIA

Adelaide—New Thought Soc, 5 Darling bldg, Franklin; Divine Science Cen, A N A bldg, Flinders st

Brisbane—Unity Truth Cen, Albert House, 2d flr

Melbourne—New Thought Cen, 714 Nat'l Bank Chambers, 217 Collins st

Perth—Albert & Sons, 130 Murray

Sydney—Harmony Cen, Dalton st, Chatswood; Dunlop & Co, 333A George; New Thought Cen, 161 Castlereagh

Upwey—Good Will Cen

BELGIUM

Brussels—Pensee Nouvelle, 41 rue de Loxum

CANADA

Calgary, Alberta—Unity Cen, rm 20 Mackie blk, 236a 8th ave W

Edmonton, Alberta—Unity Cen, 10576 104th

Huntsville, Ont—Mrs A O Trusler, box 252

Montreal—Unity Cen, 1419 Drummond

Moose Jaw, Sask—Unity Cen, 73 High W

Ottawa, Ont—Truth Cen, 162 First ave; Aquarian Meta Lib, 303 Banque Nationale bldg

Regina, Sask—Unity Cen, 307 Westman Chambers, Rose st, opp City Hall

Saskatoon, Sask—Unity Cen, 314 Canada bldg

Toronto—Unity Cen, 765-A Yonge

Vancouver, B C—Unity Church of Truth, 641 Granville; Truth Cen, 117 Empire bldg

Victoria, B C—Unity Cen, 739 Yates

Winnipeg, Man—Unity Cen, 333½ Portage, 7th flr

CUBA

Havana—W R Grizzell, Avenida 4, Entre 3 y 4, Reparto Buena Vista

Isle of Pines, Nueva Gerona—Thos H Spence

ENGLAND

Cheshire—Annie Fairbank, 47 St Nicholas rd, Wallasy Village

Liverpool—Unity Cen, 125 Mt Pleasant

London—L N Fowler & Co, 7 Imperial arcade, E C 4; The Rally, 9 Percy st (Tottenham Ct rd), W 4; Order of the Golden Age, 155 Brompton rd, S W 3

Weston Super Mare—Evangeline Holt, 70 Severn rd

FRANCE

Paris—Brentano's, 37 avenue de l'Opera

GERMANY

Heilbronn am Neckar—Helene Alpers Hahn, Frankfurterstrasse 8

REPUBLIC OF PANAMA

Bocas del Toro, Almirante P O—Andrew A Campbell

SCOTLAND

Edinburgh—Margaret A Hume, 7 Churchhill place

SOUTH AFRICA

Johannesburg, Fairview—Unity Book Depot, 66 Grace st

Youth Magazine

Its Aim

To entertain
To instruct
To inspire

Youth magazine reaches the hearts of the young, although its message is for those of all ages. Its department of fiction presents practical stories, stories that appeal, stories that fascinate, stories that show Truth at work in the lives of young people.

Each month there is a youthful interpretation of some story from the Bible, showing that the Bible is a book of practical instruction, conforming to the findings of modern science and psychology.

A feature of 1930 will be sketches showing how Truth is being used by people in various professions, in the movies, in aviation, in athletics.

Other features include:

"The Editor's Page," presenting news of the day from a standpoint of Truth.

"Your Own Page," discussing and answering the readers' questions.

"The Tenth Man," in which readers give their experiences in making Truth demonstrations.

A year's subscription, $1.50

Children as a rule do not read with the idea of self-improvement; they seek diversion only. Yet a book in the hands of a child does more than entertain; it instructs.

We suggest in this connection *Little Susie Sleep Ears* and *White Stockings and Other Tales.* They teach valuable Truth lessons in an appealing way, while each page is illustrated with colored pictures that delight all children. Price 75 cents each.

A Perfect Man

The Apostle James says: "If any stumbleth not in word, the same is a perfect man." Perfection is our goal, so let us resolve to make 1930 a Good Words year.

We may accomplish this by letting the love of God so fill our hearts that it will outflow to all those about us. "For out of the abundance of the heart the mouth speaketh."

The Good Words club aims to help you form the habit of using only helpful words. If you wish to become a member, fill out and mail the blank attached.

SECRETARY GOOD WORDS CLUB,
Unity, 917 Tracy, Kansas City, Mo.

I desire to become a member of the Good Words Club. I will do my part to make 1930 a Good Words year.

Name .....

Street Address .....

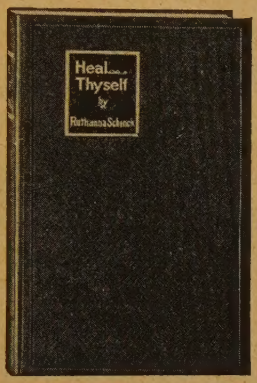
City ..... State .....

U-1-30

Heal Thyself

by

Ruthanna Schenck



The great Physician heals no one part of the body alone, but heals the whole. "Daughter, thy faith hath made thee whole," He said to the woman who touched the hem of His garment. Bodily health, therefore, is only one phase of healing. True health is complete harmony of body, mind, and soul.

Heal Thyself seeks to help you attain that harmonious relationship. Touching lightly upon the causes of inharmonious conditions, each lesson deals with some problem, which is followed by a prayer for healing. These lessons are simple and easily mastered. They aim to help you contact the inner knowledge through which healing must come. The book is cloth bound, stamped in gold. Price $1.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

A New Year Is at Hand

LET US welcome 1930 with happy hearts, resolving to make each day count in service to the Master. A year of service portends a year of happiness.

Our Prosperity Bank plan is one way by which you can render service to others. Have you a friend to whom the past year has seemed to bring little of joy and brightness? As a reader of *Unity*, you, yourself, know that happiness comes from within, through realizing your oneness with God. Why not share this knowledge with others? Unity literature may be ordered for your friends through the bank plan.

While you are saving daily for a period of seven weeks to send *Unity* magazine to others, Silent Unity gives special prayers for your prosperity and success. A prayer statement is sent you to be used daily in coöperation with Silent Unity, a statement which, if faithfully followed, should result in your getting a deeper realization of your oneness with the Source of all good.

A bank will be sent you upon request. The attached blank is for your use. If you desire to send *Unity* magazine to three friends, the amount to be saved in your bank is $4.50.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please send me a prosperity bank, and request Silent Unity to pray for my prosperity and success.

Name .....

Address .....

City ..... State .....

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